

PHILOSOPHY,  
RELIGION AND  
EDUCATION

PUBLIC LIBRARY

# CHRISTIAN EDUCATION

A JOURNAL OF CHRISTIAN HIGHER EDUCATION



THE NEW EDITOR

---

WHY A "CHRISTIAN EDUCATION"

QUO VADIS

HANDEL'S "MESSIAH"

THE COLLEGE STUDENT AND GUIDANCE

UNTO US A SON . . . .

VOL. XXXV, 4

DECEMBER, 1952

COMMISSION on HIGHER EDUCATION of the  
NATIONAL COUNCIL of the CHURCHES of CHRIST in the U. S. A.

**COMMISSION on HIGHER EDUCATION of the  
NATIONAL COUNCIL of the CHURCHES of CHRIST  
in the U. S. A.**

Headquarters: 297 Fourth Ave., New York, New York

**RAYMOND F. McLAIN, Director**

**THE COMMISSION OF CHRISTIAN HIGHER EDUCATION  
OFFICERS**

Chairman: John O. Gross, 810 Broadway, Nashville 2, Tenn.

Vice-Chairman: Hunter B. Blakely, Presbyterian Bldg., Box 1176,  
Richmond 9, Va.

Director: Raymond F. McLain, 297 Fourth Ave., New York City

**MEMBERS**

**1. Chairman of Standing and Special Committees:**

Committee on Christian Institutions, HUNTER B. BLAKELY,  
Presbyterian Bldg., Richmond, Va.

Committee on Publications, BERNARD J. MULDER, 156  
Fifth Ave., New York, New York.

Committee on Ministerial Training, DALE MOORE, President  
Cedar Crest College, Allentown, Pa.

Committee on Campus Christian Life, H. D. BOLLINGER, 810  
Broadway, Nashville 2, Tenn.

Interseminary Committee, CLARENCE TUCKER CRAIG, Dean  
Drew Theological Seminary, Madison, N. J.

**2. The Chairman and Vice Chairman of the Division**

PAUL CALVIN PAYNE, Witherspoon Bldg., Philadelphia 7

ROBERT W. GIBSON, 209 Ninth Street, Pittsburgh 22, Pa.

KENNETH J. BEATON, 299 Queen St. West, Toronto 2B, Ont.

**3. The President of the International Conv. of Christian Education**

Harold E. Stassen, President, University of Penna. Phila 4, Pa.

**4. Twenty members-at-large:**

Isaac K. Beckes, President Vincennes University, Vincennes, Ind.

Conrad Bergendoff, Augustana Lutheran College, Rock Island, Ill.

H. D. Bollinger, 810 Broadway, Nashville 2, Tenn.

Clarence Tucker Craig, Drew Theological Seminary, Madison, N. J.

John R. Cunningham, President, Davidson College, Davidson, N. C.

Mr. David Hoh, 7301 Germantown Ave., Phila. 19, Pa.

J. Gordon Howard, President, Otterbein College, Westerville, Ohio

Joseph A. King, First Congregational Church, Oberlin, Ohio

Benjamin Mays, Morehouse College, Atlanta, Georgia

Dale H. Moore, Cedar Crest College, Allentown, Pa.

J. Earl Moreland, Randolph-Macon College, Ashland, Va.

Harry C. Munro, Brite College of the Bible, Fort Worth, Texas

Hollis F. Price, President, LeMoyn College, Memphis, Tenn.

Kenneth Reeves, Witherspoon Bldg., Phila. 7, Pa.

D. C. Wedel, 722 Main Street, Newton, Kansas

Verne Rossman, 222 S. Downey Ave., Indianapolis 7, Ind.

J. Richard Spann, Board of Educ. Methodist Church, Nashville 2,  
Tenn.

David Andrew Weaver, President Shurtleff College, Alton, Illinois

Herbert Van Wyk, New Brunswick Theological Seminary, New  
Brunswick, N. J.







# Christian Education

---

Vol. XXXV

DECEMBER, 1952

No. 4

---

BERNARD J. MULDER

*Editor*

*Published in March, June, September and December*

*36 East Main Street, Somerville, New Jersey*

*By the Commission on Higher Education of the  
National Council of Churches of Christ in the U.S.A.*

*808 Witherspoon Building, Philadelphia, Pa.*

---

Reentered as second-class matter June, 1948 at the Post Office at Somerville, N. J. under the Act of March 3, 1879. Request for reentry at Somerville, New Jersey is pending. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on July 18, 1918. The subscription price is \$2.00 per annum. Single copies, regular issue 50 cents.

## Table of Contents

	Page
The New Editor .....	267
Why a "Christian Education" ..... <i>Gilbert L. Guffin</i>	269
Quo Vadis? ..... <i>Gerrit T. Vander Lugt</i>	276
The Gregorian Chant ..... <i>Robert Hayburn</i>	286
Handel's "Messiah" ..... <i>Alfred M. Greenfield</i>	294
Translations of the Bible ..... <i>Harold G. Black</i>	301
The Christmas Baby Grew Up ..... <i>Halford E. Luccock</i>	308
The College Student and Spiritual Guidance ..... <i>Garland A. Hendricks</i>	313
Unto Us A Son ..... <i>Bernard J. Mulder</i>	322
Sophists, Sophomores and Sophisticates ..... <i>Addison H. Leitch</i>	329
Religion and the Public Schools ..... <i>John Q. Schisler</i>	337
The Index—1952 .....	351

# Christian Education

---

Vol. XXXV

DECEMBER, 1952

No. 4

---

## A NEW EDITOR AND ASSOCIATE SECRETARY OF THE COMMISSION ON CHRISTIAN HIGHER EDUCATION

On September first Prof. J. Edward Dirks, Ph.D., Professor of Philosophy at Lake Forest College, Illinois, began his work as Associate Secretary of the Commission on Christian Higher Education. Included in his "job description" is the editing of the Commission's Journal, *Christian Education*. Dr. Dirks will begin his work in this field on January first. The editorial committee of this magazine has met and constructive changes are promised for the future under the new editorship. The best is yet to be. The good wishes of the entire Commission go to the Editor as he begins his work.

### DATA ON TRAINING AND EXPERIENCE

Name: John Edward Dirks      Age: 44 (July 18, 1919)  
Place of Birth: Grundy County,  
Iowa      Denomination: Presbyterian

### Educational Background following High School:

University of Dubuque, Iowa . 1936-40	B.A.
McCormick Theological Seminary . . . . . 1940-42	(no degree)
Yale Divinity School . . . . . 1942-43	B.D.
Union Theological Seminary and Columbia University .. 1943-47	Ph.D. (Philosophy)
Summer Session, Univ. of Zurich, Switzerland . . . . . 1951	(Part-time)

Training following completion of Seminary education:

City College, New York .....1943-44    Civilian Chaplain with  
A.S.T.P.

Columbia University .....1944-49    On Religious Staff, as  
Executive Secretary,  
Associate Counselor  
and Counselor to  
Protestant Students; at  
various times in dif-  
ferent capacities.

Lake Forest College, Illinois .1949    Professor of Philosophy

Relevant Data regarding recent experience:

Part of last summer (1951) spent in European travel, and ecumenical conference in Holland, some time at St. Catherines, and meeting many educators.

Delegate of Presbyterian Church, U. S. A. to Faculty Consultation in Columbus, Ohio, March 1-2, 1952.

Delegate of Presbyterian Church, U. S. A. to Swanwick Conference of Faculty, March, 1952, held in Swanwick, England.

Participation in local committee on *What is a Christian College?* research-study; and in regional work-shop at Earlham, July 2-6, 1952.

Author of *The Critical Theology of Theodore Parker*, several articles on Christian faith and higher education and reviews. Several books planned for the future.

**NOTICE TO EXCHANGES**

**Please readdress your exchange magazine to  
Dr. J. Edward Dirks, 237 4th Ave., N. Y. 10, N.Y.**

# Why A "Christian" Education

by

DR. GILBERT L. GUFFIN

President of Eastern Baptist College, St. Davids, Pa.

Several questions may appropriately be raised today to which we are obligated to give an answer. The first is, Why another liberal arts college now? Do we not know that college enrolment is presently declining in the U.S.A. and that in the past year it dropped 10 per cent in this state? Furthermore, are we not informed as to the financial crisis which now confronts private and church-related colleges? Yes, we are aware of both of these problems, but other reasons compel us to move ahead despite the dangers mentioned. We know, for example, that although there is at present a decline in college enrolment it is predicted that by 1958-60 our colleges are likely to have an enrolment of at least three quarters of a million more than at any time in the past. This means that the necessity for considerable expansion of college facilities will soon be on us. We feel now is the time to get ready for that day!

We believe, moreover, that there are not too many schools in existence of the positive Christian character Eastern Baptist College intends to maintain. We are sure there is room for a Baptist college in this area to serve our own constituency as well as others who may desire to come — and others will surely be welcome. There is no Baptist College in New Jersey, Delaware, Maryland, or in this area of Pennsylvania, or in the southeast corner of New York state. Several former Baptist schools of the East like Brown University have ceased entirely or nearly ceased to have any active Baptist relationship. We hope therefore to perform a service for our own constituency as well as for others that will be of value.

A further question may be raised as to the reason why we have decided to expand the pre-theological college of our Seminary into a full liberal arts program.

The answer in part has already been suggested, namely, that

## CHRISTIAN EDUCATION

there was a need for somebody to develop a college of the type we are building. Several reasons made us feel a responsibility to do it. Our location seemed favourable for it. Philadelphia, where the organized work of Baptists in America began with the forming of the first Baptist Association in 1707, is a logical place for a Baptist College. Its great cultural and educational prestige as well as its geographical location made this city all the more desirable.

Our twenty years of successful operation of a pre-theological college also seemed both to prepare us and make us responsible for the development of the kind of college needed. We already had a fine college faculty assembled and had experience in college work fitting us for the task. Our scholastic record has been excellent. Tests reveal our college students of the past few years to be far above the national norm.

Finally, for years we have had appeals to open our college doors to others than those who were planning to attend the seminary and to enter Christian vocations. We became convinced we should no longer turn a deaf ear to these appeals.

A third question is now in order. Is it possible in this modern day to justify the existence of a college that admits a bias? If not, then Eastern Baptist College has little right to continuance, for it is a school at the heart of whose program is a definite bias.

We propose to operate a college distinctly Christian in character. To be sure, we have our own definition of what is required to qualify a school to be called Christian. This definition likely includes, though it certainly goes beyond the definitions often given. We believe it involves more than mere church relationship or the having of a department of religion in the school.

We interpret a Christian college to be an institution of higher education which, while adhering to accepted academic standards, employs active Christians only as its faculty members and administrative officers, accepts the teachings of Christ and the ethics of the New Testament as its motivating principal and basic philosophy and as the most important element in its curriculum, gives Christ preeminence in its entire life and program,

## WHY A "CHRISTIAN EDUCATION"

and maintains as its chief goal the promotion of Christianity universally, especially through the means of affording to society trained lay and professional Christian leaders.

Accepting this definition of a Christian college, Eastern, we believe has set the highest possible ideal for itself. What justification may be pointed out for the establishing of a college of the character we are determined our College shall possess?

Obviously, it would be difficult to justify the enormous effort and expenditure required to build a new college unless there is some unusual and significant motivation for it. We believe such a motivation exists. That motivation is, while providing an educational experience to the student academically the peer of that which can be obtained in the same area elsewhere, also to afford a certain "over-plus" which can be found in all too few schools today.

And what is that "over-plus"? It is to give, or at least expose the student to, an ethical and spiritual experience and philosophy of life, essential in our judgment to the development of the whole man and thus to the well-being of society.

To those who insist that the bias we are planning to give the student is only a prejudice and not an essential "over-plus," our rebuttal is that we believe it can still be defended. In fact, we believe it is sheer folly to claim any teaching can be done without a bias. No matter how objective the teacher or institution may attempt to be, either by neutrality or negation, by personality or identification, by attitude or by lifting the eyebrow, some kind of bias is unavoidably expressed. A mathematics teacher may lean over backwards to teach objectively, but either his silence or his sneer, if not his overt act, will inevitably subject the student he teaches to the influence of his own bias. As President Shearer of Alderson-Broadbush College has well said "Neutrality and objectivity in instruction simply do not exist. Just the tone of a teacher's voice can easily betray her personal stand . . . I submit that the more vicious position is the one which claims neutrality, but cannot carry it out, rather than the one that claims a bias and attempts to build a staff and program



## CHRISTIAN EDUCATION

around the claim. The very existence of a human being presupposes a subjective bias."

Since biases in our judgment are inevitable, the problem is not to avoid them but instead to evaluate them and frankly try to give the kind of bias that will be for the greatest good to the greatest number. The Communist, to be sure, accepts this principle at its full value but the point at which Eastern parts company with him is the basis on which the bias we choose to teach is selected. The Communist's bias is based upon the view of man as an economic animal, while the Christian view sees men as made in the image of God. The bias of the Christian interpretation of life and Christian ethics, we are convinced, must somehow be given to a sufficiently large percentage of mankind to influence the direction of history, if man be saved from appalling suffering and perhaps from racial suicide.

We believe our position is defensible and that the bias we readily acknowledge we intend to give the student will afford a distinct "over-plus" to each student who responds to it and through him to mankind. For example, if the student is influenced by Christian conviction, to such a strong bias against stealing that he will avoid it and even abhor the motive, we have helped both the student and society, certainly the latter. If that student had not been given this bias, he might have stolen your savings, your vote, your freedom, your income tax or your wife.

President Conant, in a speech, which received wide attention awhile ago, declared the private and especially the church-related school is a menace to democracy. He claimed it creates division in our society and works against national unity. We strongly disagree.

An educator in writing the history of one of our States referred to the church-related colleges as "monuments to sectarian prejudice." Evidently the educator's vision was blurred. Actually, I think the facts of history reveal they are stones of another kind — the foundation stones in fact upon which our democracy and the sustaining of moral ideals at the heart of our nation in large part rest. It must not be forgotten that the great schools of our land

## WHY A "CHRISTIAN EDUCATION"

which anti-dated the birth of our nation and out of which mighty influences came to shape the destiny of America in its early days were in the main church-related schools or else were established directly or indirectly by Protestant religious groups. Such were Harvard, Yale, Dartmouth, William and Mary, Columbia, the School which became the University of Pennsylvania, Princeton, Brown, and Rutgers. These schools were much more than monuments to sectarian prejudice. They were, to change the figure, the seed-bed out of which democracy and moral idealism grew. It is our conviction that democracy can be successfully nourished only if schools maintaining the same Christian convictions these schools manifested in the early days of the nation are perpetuated. Their Christian bias, far from dividing the people as some people fear, cultivated the very principles which make a nation strong. They are for example the recognition of the supreme worth of the individual as a creation of God with certain inalienable rights, the necessity of morality and righteousness in personal practices and human relationships, the sacredness of possessions, the right of human freedom of religion which is basic to all other freedoms, the responsibility of the strong to help bear the burdens of the weak, the fact that all men and especially those who govern are accountable to God.

We at Eastern hold that the very foundation principles of democracy are drawn from Christian teaching. Sound Christian schools where these principles continue to be enshrined in the hearts of young citizens of our land seem to us a national necessity.

I have tried to say that schools that have a sound Christian bias are intellectually defensible and that from the standpoint of the well-being of society as well as the perpetuation of democracy, their existence is fully justified.

It is now appropriate to ask, what does the independent, church-related college have to offer American youth in today's world? My answer is that it offers, first of all, a center of higher education where freedom of thought and discussion may take place under teachers of high Christian ideals — this is especially true

## CHRISTIAN EDUCATION

in political and economic areas of thought — without fear of political interference. Private non-church related schools are farther removed obviously than state schools from the reach of the demigod and political tyrant; but to be independent and not church-related may allow a school to swing to any dangerous opposite extreme. The church-related, private school, however, is under an influence which, while independence is not impaired, keeps it from turning to radical views whether in politics, economics or other matters.

Secondly, the Church-related college affords to youth a more purposeful and positive emphasis upon moral and ethical principles than is customary or even possible on other campuses.

Third, the church-related college that is positively Christian creates an atmosphere upon the campus conducive to moral living.

Fourth, the sound Christian college ordinarily establishes a stronger motivation than other schools for high moral and ethical conduct. This is done both through positive teaching of Christian principles and through making it the accepted, normal thing to do right rather than to "get by."

Fifth, the Christian college through its curriculum, chapel, and other religious activities sponsored by the school deliberately endeavors, as state schools are not allowed to do, to build the spiritual side of ones personality and to inspire him to grow toward spiritual maturity.

Sixth, the Christian College endeavors purposely to lead all non-Christians on its campus to the discovery for themselves of the great resources available to them in a genuine Christian experience.

Seventh, the Christian college helps to make youth aware of the power for good in the world of Christianity and of the worth to humanity of the ministries of the churches and denominations.

Eighth, the Christian college builds high ideals of citizenship and of ones responsibility for his own nation and the world.

Ninth, the sound Christian college is likely the nation's strongest fort against the inroads of Communism. Its graduates go out

## WHY A "CHRISTIAN EDUCATION"

as Christian leaders in every community that is fortunate enough to have them.

Eastern Baptist College therefore is proud to be an independent Church-related school, cooperating with Christians of all persuasions, but especially with the Baptist denomination. It is not under the control of the denomination but voluntarily proposes to work cooperatively with it. Students of all denominations, whether they be Methodist or Presbyterians, Catholics or Jews, will be welcomed. So also will be students with no religious connections at all. We firmly believe their coming to our school will in every case do them good.

---

## A CHRISTMAS PRAYER

Toyohiko Kagawa

O Father God, who ledest the races of men by this marvelous hand, we thank thee that two thousand years ago thou didst send thy Son to this earth, giving a thrill of glory to this worn and weary world, and that thou didst reveal the way of salvation through love and the Cross. But we have failed to understand this great mystery and are driven mad with our struggles and dissensions. From the depths of our hearts we repent and, like the Wise Men of old, we press forward, with our eyes fixed on the Radiant Star.

# Quo Vadis?

GERRIT VANDER LUGT

According to legend, when the Apostle Peter fled from Rome to escape martyrdom, he met Christ upon the Appian Way and asked Him this question, "Quo vadis?", to which Christ is said to have replied "To Rome to be crucified again." When Peter heard Him say this, he turned back to his duty.

Let us imagine this morning, not that we meet Christ on our way and ask Him "Quo vadis?" but that He meets *us* and asks *us* the question, "Where are you going?" Here we are at the beginning of another college year, some of you for the first time, away from home and parental guidance. In this year we will have choices to make, for that is the nature of human life. Life is ceaseless movement. It never stands still. It is always going somewhere. It is our privilege and our burden to determine the end or goal of our going. Our destination is ours to choose. Our just being in college does not answer the question "Whither?" Christ comes to us at the beginning of this college year, asking each one of us, students, faculty, administration, "Quo vadis?"

Naturally, I do not know what your answer will be. I cannot control your will and thank God for that, for no human being is safely entrusted with the power to exercise control over others. Not even God makes choices for us. That awful power He has entrusted to each individual. He made us free to choose whom we will serve. He will not force or compel us. If we flee from our appointed task as Peter did, He will meet us on the way to remind us of our failure, but He will not coerce us in another direction. He suffers the consequence of our rebellion and waywardness. He would rather go to a cross than deny us our freedom. But also, of course, we suffer the consequences of our choices.

This morning, then, I can only raise the question with you; it

---

Dr. Vander Lugt is President of Central College, Pella, Iowa. This was his Convocation address.

## QUO VADIS?

is up to you to give the answer. As I raise the question, hoping thereby to stimulate deliberation and induce commitment, you will notice that the answer for me is no longer an open possibility. To the question of Christ, "Quo vadis?" I have said, "To follow Thee, to know Thee, to love Thee."

William Auden, a modern poet, in his Christmas Oratorio: *For the Time Being*, makes the Wisemen from the East, upon their arrival in Bethlehem where they found the Christ, speak a line which expresses for me a basic truth and a deep conviction. Here is the line: "O here and now our endless journey stops," — the endless journey of finding the answer to the question, "Quo vadis?" For the Wisemen, as for me, the human quest for an absolute and satisfying and secure destination reaches its climax in Jesus Christ. He is "the Word made flesh," who came among His own, also among college people like you and me, to make them what God intended them to be. And when we have found Him, or rather, are found of Him, then life is no longer a search but a commitment, no longer a quest but a pilgrimage — a pilgrimage of following Him down all the avenues of life and of becoming like Him. Such is my faith.

"Not that I have already obtained this or am already perfect; (if I may reiterate the words of St. Paul) but I press on to make it my own, because Christ Jesus has made me His own. Brethren, I do not consider that I have made it my own; but one thing I do, forgetting what lies behind and straining forward to what lies ahead, I press on toward the goal for the prize of the upward call of God in Christ Jesus." (Phil. 3: 12-14)

Furthermore, in raising this question with you, I also intend to have you know that for this college the answer is no longer an open possibility. Again, I do not mean to suggest that you will find Central College a perfect Christian institution. Boasting of perfection is for hypocritical pharisees, not for humble and sincere Christians who know all too well how miserably they fail in their commitment to Christ. And Central College fails again and again. How could it be otherwise, for an institution is composed of imperfect, sinful, and disloyal human beings. And what

## CHRISTIAN EDUCATION

we should look for in evaluating an institution as an individual life is not perfection in terms of our desires and expectations, as though these were the standards of judgment — what we should look for is the direction in which life is moving, the destination to which it is committed. And for all its imperfection, Central College is committed to Christ. Where it fails, it needs not condemnation but forgiveness.

I repeat, Cental College is committed to Christ; and during the year upon which we have now entered, you will hear again and again as a constant refrain, "Christ is your destination." The College can do no more than hold this truth before your mind. It cannot choose for you. It will, I trust, hold Christ before you in all His winsomeness, His power, and His redeeming love, present Him as one in whom are "hid all the treasures of wisdom and knowledge," the one for whom you seek and who seeks you, the answer to man's ultimate question, the incarnate Son of God who came that man might have life and happiness, both now and eternally.

The late professor A. N. Whitehead has said that "moral education is impossible apart from the habitual vision of greatness." Permit me to modify this to express the basic conviction and creed of this college. Moral education is impossible apart from the habitual vision of the Christ. We can only present Him. It is for you to choose or to reject Him.

Imagine, then, that you are on the Appian Way, not that great paved highway from ancient Rome to Brundisium, but upon that highway of life from where you are to where you would like to be. An on your journey, you meet One whom you do not recognize, who asks you where you are going. Let us imagine, further, that you do not resent His question as impertinent but give Him an answer as follows:

I am going to prepare myself for my life's work, for my vocation, my profession. I have decided that I want to be a minister of the Gospel. (Parenthetically, for my purpose this morning, any other profession would have been equally acceptable. If you have chosen another, just substitute that. To make this imaginary



## QUO VADIS?

conversation concrete, I take the one which came to mind first.) To be a minister, you continue, requires a long and strenuous course of training. I have been told that to prepare myself, I must go to college for four years and to seminary for three. I must learn to make sermons, to speak fluently and persuasively, to hold the attention of people, to administer the sacraments, to minister to the various needs of people, to manage a budget, to make my contribution in ecclesiastical gatherings, and a number of other matters of which I am still ignorant.

You see, Stranger, I am living in a technological society, and I must learn the technique of my profession. Life is no longer simple but very complex, and if a person is going to get anywhere, he must specialize. A good deal is included in this course that I really do not care about, Greek and Hebrew, dogmatics and exegesis, and what have you, but I'll take it in my stride as part of my training in my specialty.

When you had finished, you know what I think He would say to you?

You have not understood my question. I know that you are preparing for the ministry, and I recognize that you will have to submit to a long and strenuous regimen in preparation for your task. That is as it should be. In every profession, the demands are exacting, and thorough preparation is a necessity in this competitive world. I myself did not enter upon my life's work until I was about thirty years old.

All this I grant, but for all that, you misconceived my question. Assume that you have finished your training in technique, that you know how to make sermons, to speak, to minister, and to do all the other things required of ministers. Then the question arises, to what end, what use will you make of your training, what motives will move you in all your business?

Permit me to remind you that this is an important question. For years, even for centuries, people have been increasing the techniques of life and training themselves in their use. Man has learned more and more about life and the world in which he lives,

## CHRISTIAN EDUCATION

more and more about knowledge and its application but without giving much thought to the ultimate purpose and value of it all. There have been whole nations of people, skilled, well-trained, highly specialized, capable of making the most intricate and useful tools that aroused the admiration of mankind, who did not know that skill, if it is not to destroy the maker, must be directed to its proper end. I need not remind you of the Germany of Hitler, or the Russia of Stalin, or even of your own nation, that land of enterprise and sweat and builder of dynamic things. For all their knowledge and skill, they are lost in the meshes of their own contriving.

And so it is with the individual. To possess knowledge and skill necessary in a profession is not enough. The most dangerous, the most destructive person in the world is not the simple savage without knowledge and skill but the skilled professional man without direction and destination. Have you given any thought to this more basic question of where your skill and training are carrying you and what end they subserve? There is, you see, an education for death as well as for life. And unless your skill and training are directed to their proper end, they will be the death of you.

That you have chosen the ministry is excellent, but as a profession, it is no more free from the danger of misuse than any other profession. Lawyers, doctors, teachers, farmers, administrators — all of them must answer the question "Quo vadis?" and determine what is their ultimate destination, their chief end. And until it is answered, professional training is not complete; or rather, apart from commitment to spiritual ends, it is most dangerous and destructive, an H-bomb in miniature.

Having said this, He looks out into space, leaving you to ponder the words He has spoken.

Now let me further imagine that you are convinced by His conversation, convinced that you haven't answered His question of where you are going in college by saying that you are preparing for a profession. Then, if you are a genuine seeker for

## QUO VADIS?

truth and anxious for an honest answer, you will continue the conversation and seek to elicit a further response.

I see now, you will say to Him, that my answer was inadequate. Your question has a more fundamental meaning than I at first supposed it had. In this deeper sense of the question, what possibilities are there? What ends have been proposed and what would you say?

And as you look at Him while you are asking your questions, you will discover His face becoming radiant with joy, as that of a mother's when she finds her lost child. He is glad because you are now teachable and in position to learn. You have acknowledged your ignorance, which is the *conditio sine qua non* of all learning. And moved by a passionate desire to enlighten you so that you may be in a position to make the right choice, He begins to speak.

There are a number of answers given to your question. Some people say that it is money. They enter a profession because of its financial returns — not so many ministers and teachers are included in this class, for their salaries are generally modest, but businessmen, doctors, engineers, lawyers, dentists — “Gehazis who serve for shekels, whose ears hear only the lowing of the oxen and the jingling of the guineas.” But the temptation comes to all. Man needs bread, and he is tempted to believe that he can live by bread alone and ends by making God his belly.

Others enter a given profession because they believe it means a name, popularity, prestige. They are enthralled by the magic of their own accomplishments, seeking to impress people with their self-importance. Ministers are as prone to yield to this temptation as other professional people.

Still others, consciously or unconsciously, strive for power in and through their profession. They desire to rule and hold others in their sway, using them for their own advantage and feeding their pride by conquest. Subtle and various are the temptations here, not only for politicians and rulers of empire but for any person in any profession. A profession means life at a higher power, and man is easily tempted to use that power not for the

## CHRISTIAN EDUCATION

welfare of his fellow human beings and the glory of God but for his own advantage and glory.

All of these, however, are but species of one genus, children of one father. Basically they are the same. What essentially characterizes all three is the desire to enthrone the self as the proper end of one's profession and even of one's life. Ultimately, there are only two possibilities: God or self. Life is God-centered or self-centered. Either man directs all his energies to glorify God or he seeks by every means at his disposal to serve himself. There are no other possibilities.

You see, He may continue, it is not merely a question of the proper end of the profession for which you are training. A profession is nothing apart from the person. Every person is more than his profession, he is a man, a creature with choice to direct his life to its proper end. The education of the person is more important, *infinitely* more important than the training of that person for useful work in society. What you *are* will determine what you *do*. And no education is worth the name if it does not educate the person to be what he ought to be and to submit to his proper end, which is God.

And with that word He stops, as though He had reached His destination. And, once more, let me imagine that you have followed His conversation and that you are becoming a bit impatient, because you feel that the conversation has drifted off into some vague generalities, and so you reply to Him:

Yes, Stranger, I have heard all that before, at home, in Sunday School, at church. Parents, teachers, ministers are always telling me that God is the proper end of my life. I had hoped I would hear something else in college. When I was young and innocent, I believe what they said. But as I grew older, I became more and more confused and unconvinced. If all of them had only agreed upon who God is, if they had only made Him as clear as a mathematical formula or as a fact in history, I might have continued to believe. Slowly, however, as I went on through high school and learned more about science and history and especially the history of religions, I discovered that there are as many

## QUO VADIS?

gods as peoples. Some say this, others that, and what is a young person to believe. Some day someone may come along who can explain all this and clear up these mysteries. In the meantime . . .

Without waiting for you to complete the sentence, He would interrupt:

Why expect someone in the future? I that speak to you am He. There is no use in postponing your decision to some future time and continue to evade the question as to your proper end. I am the Way, the Truth, and the Life. No man comes to God except by Me. Do not wait for God to come into human life. He has come, not as an abstract possibility, not as some far-off ideal that some day will transform human society, but as a living Person of flesh and blood. you do not have to search for God. Here and now that search can stop. God is here. I am He. I am your true end. Either confess me as Saviour and Lord of your life or go on pretending to be confused and ignorant, seeking to hid from others as well as from yourself that you are making yourself God. I repeat, my friend, *quo vadis*?

Having said that, He vanishes from your sight and leaves you with the question and waits for an answer. Evasion now is no longer possible. You either accept or reject Him. He has presented His claim. It is for you to make the choice. Neither I, nor anyone else in the College, can compel your choice, but your choice will determine not only your eternal destiny but, humanly speaking, the character of the day in which you are living.

Here you are in this mid-century year. And what a year! Where now is man's vaunted pride in unlimited progress with which he began the century? I need not tell you that man's hope has been shattered, and nothing is left but an aching void filled by disillusion. Humanity, still bleeding from previously inflicted wounds, is once more preparing for conflict. War is once again claiming human sacrifice. Brother has risen against brother and nation against nation. The innocent are left starving or in bondage. The work of the centuries is being demolished, and who knows what the end will be.

We have lost the vision because we have lost the Christ, not

## CHRISTIAN EDUCATION

only in Russia but also in America and in Europe. But the hope of this bleeding and battered world is Christ incarnated in men and women like yourselves. There never will be a world of peace and plenty and brotherhood until Christ becomes enthroned in the hearts and minds of people.

That is why Central College offers you Christ. It does not merely offer you an encyclopedia of facts, important as facts are, not a book of rules and methods as to how to proceed in your profession, necessary and useful as that may be, not a system of thought or a philosophy of life, indispensable as these are, but a Person, a real, living Person who seeks your response, your love, your growth in His likeness.

What our day needs, we are convinced, is men and women who acknowledge Jesus Christ to be Lord and Saviour of life — acknowledge Him with passionate conviction. The choice our generation faces is Marx or Christ. Foolishly we think we can settle that matter with guns and bombs; we are wrong. Ultimate loyalties are not decided on the battlefields of the world. Weapons of war may silence other weapons of war but not the convictions by which people live. Convictions and loyalties are cultivated and nurtured by education, by those convinced convincing other people.

We have not been convinced. Our commitment to Christ has been half-hearted, stereotyped, cold, formal, without passion. Christian faith is more than an intellectual apprehension of ideas or an endless controversy and needless disputation about words. Christian faith is a reasoned trust in and a passionate commitment to Jesus Christ as Saviour and Lord. The totalitarians, both of the right and of the left, often show more enthusiasm, zeal, and devotion, and the spirit of self-sacrifice than those who follow the Christ. We who acknowledge Him must

“Ruffle again the perfect manners of the frozen heart  
And once again compel it to be awkward and alive.”

As the disciples of Pentecost, we must be filled with the Holy Spirit. Without it we will never convince others that Christ is the Way, the Truth, and the Life. If we are to defeat the enemies

## QUO VADIS?

of the Christian faith, it will not be done in Korea, China, Europe, but on the campuses of our Christian colleges where the Incarnate Christ is enthroned in the hearts of His people and where He is followed at all cost in all of life.

Christ comes to you and to me today asking "Quo vadis?". What will our answer be?

---

### SOME QUESTIONS CANNOT BE ANSWERED

He was a brilliant young college man who had grown up in a religious home, but he was adrift because he could not find the answers to some unanswerable questions.

"I would like to believe," he said, "but religion does not give me scientific answers. As a thinking man I insist upon answers; I think I have a right to them."

But his unbelief was not providing him with answers, for the very good reason that there are some questions which the finite mind of men cannot answer, being finite. The answers are all over on the divine side of the line, beyond the reach of men's understanding. Unbelief has more questions to answer than faith has, and leaves many more questions unanswered.

How does that strange, indefinable thing, called personality, get inside the body of the unborn?

How can it be that mashed potatoes, black bread, and a bit of roasted mutton can be transformed into a Beethoven Symphony or a Bach Chorale?

Why is it that a man—"an animal like all the other animals"—will die for a cause, will fight to protect other men's young, is able to create that which has never before existed, lives for ideals, makes moral choices, dreams of a better world, and shares with his Creator the powers of creation?

If any man could explain these problems, or answer these questions, he would be God himself. These are queries whose solutions are to be found in the mind of the Infinite. Faith is willing to wait.—ROY L. SMITH.



# The Origin, Decline and Restoration of Gregorian Chant And Its Interpretation

by

THE REVEREND ROBERT HAYBURN

Assistant Pastor of St. Paul's R. C. Church, San Francisco.

To understand the interpretation of Gregorian Chant it is necessary to have a knowledge of the history of this form of music. The two are inseparably linked together.

Gregorian Chant is the official music of the Catholic Church. It is the official or the liturgical music of the Roman Church because it is the only music sung at the altar. Polyphony and the music of later schools are permitted to the choir, but the priest must sing only Gregorian Chant when he raises his voice in song.

This type of music is also called "Plainchant", "Plainsong", "Liturgical Chant", and "Cantus Planus". It is called "Plainchant" to connote music in free rhythm as distinguished from measured music. It is called "Gregorian Chant" because Pope St. Gregory the first, who died in 604 A.D., regulated its use and ordered it codified.

As in the case with all art forms Gregorian Chant did not suddenly appear on the scene. On the contrary, it is the outgrowth of pre-existing art forms. Its roots lie in the east. Its sources include Oriental, Greek, Hebraic, Ambrosian, and numerous other streams of musical tradition. The earliest western chant is known as the Milanese; this is the music usually associated with Milan and St. Ambrose. Much of the Roman Chant was probably derived from the Milanese or Ambrosian Chant. Such chant was plainer in its simple forms, and more elaborate in its florid pieces than the Roman Chant. It was such

## THE GREGORIAN CHANT

music as this that Pope Gregory ordered codified, arranged, and modified about the year 600 A.D.

Gregory's work is of such importance that we must pause on it for a moment to understand the interpretation of the chant today. He decreed that the interpretation should be uniform throughout the Christian nations. A uniformity of chant was effected by having choirmasters trained at Rome. Gregory recognized existing schools of singing and founded new ones. Singers flocked to them from all parts of the Christian world. There they remained from five to ten years until they mastered the entire repertoire from memory. Then they returned to their own countries and taught others. When they returned they brought with them two books issued at the request of Pope Gregory. The first was the "Sacramentarium Gregorianum", which contained the prayers of the priest at the altar. The second book was the "Antiphonarium Gregorianum", which had the texts for the singers of the choir.

For ages after these books were considered the norms and guides of church chant. No one altered or changed them. And today the parts of the chant which we call the Proper of the Mass have come down to us substantially intact from the time of St. Gregory. It is amazing what a wonderful uniformity of singing was obtained. This uniformity is attested to by manuscripts widely separated geographically.

John the Deacon, biographer of St. Gregory, attributes the diffusion of the Chant in England to the chanters accompanying St. Augustine; he had been sent there by St. Gregory. Its introduction into the north of England was effected by two cantors whom St. Wilfrid borrowed from Canterbury. The second synod Cloveshoe (A.D. 747) allowed only those chants which conformed to written models received from the Roman Church. Charlemagne sent two clerics to Rome to learn the chant; he also used the services of Roman singers. Three generations of Frankish monarchs were sent model chant books from Rome. Pepin received his from Pope Paul I; Charlemagne, from Pope Hadrian I; and Louis the Pious, from Pope Gregory IV.

Petrus and Romanus were two Roman singers sent to spread the Roman singing tradition to Metz. While crossing the Alps, Romanus fell sick and stopped at the Abbey of St. Gall, near the lake of Constance to demand hospitality. Petrus continued his journey to Metz. Both carried with them copies of the manuscripts used in the Roman schools of chant. These two envoys founded the two most celebrated schools of plain chant outside of Rome.

What kinds of aids did singers in the Middle Ages have to recall the chants to their minds? We must say that there were three stages of manuscripts. At first, in the time of St. Gregory, there were usually only the words of the chants with some rudimentary accent marks placed above the text. These would be the acute and grave accent marks of grammar. The acute accent connoted a higher note, and the grave accent indicated a lower note. Thus these indicated only the movement up and down. Since the melodies were sung from memory no absolute notation was necessary. The gestures of the choirmaster supplied what the signs lacked. These motions of his hand were called "Chironomy" and they indicated the intervals more exactly.

As time progressed a second aid consisted in a more profuse use of these accent marks which had been developed into neums. They were no longer only the acute and grave accent marks. Now they had both a melodic and rhythmic significance. Melodically they represented the general contour of the melody without indicating the exact interval. Rhythmically they used letters and special signs to indicate precisely the exact rhythm of the Gregorian melodies. These indicated to the smallest detail the expression to be given the liturgical songs. These rhythmical signs are of two types: (1) some mark a slowing down of the tempo; these are characterized by a modification of the neum itself, which sometimes is made longer, or larger, or slightly distorted. (2) Other signs are merely added to a neum. The most famous of these is the "episema", and this sign is found in three positions. It may be horizontal, slightly curved, or vertical. The episema has usually to do with a slowing down of the tempo

## THE GREGORIAN CHANT

which is accompanied by various degrees of shading.

Besides these two basic rhythmical signs there are various letters of both melodic and rhythmical significance. These are sometimes called the "Romanian" letters, after Romanus who founded the chant at the St. Gall Monastery in Switzerland. They are "c" (meaning in Latin ("celeriter") or quickly, "t" ("trahere") to drag, or ("tenere") to hold, "p" ("pressio") to press, and "x" ("expectare") to retard; these have to do with tempo. Others have to do with stress. They include "f" ("frangere") to diminish, "k" ("klange") hard. "g" guttural, "h" aspiration, "r" crispness, and "o" emphasis. And yet others have to do with melody, "a" ("altius") higher, "d" ("deprimitur") lower, "e" ("aequaliter") on the same note.

The meaning of these signs and letters is explained by a document dating from the end of the eighth century. Blessed Notker, who was a monk of St. Gall, wrote to a friend explaining the meaning of the letters and signs as they were sung at his abbey.

Manuscripts bearing these rhythmical signs are found in the north and south of Italy, in Switzerland, in France, and in Spain. These notations indicate that there was a single universal rhythm for Gregorian Chant.

The third and final aid to the singers was the employment of the staff. Now, notes were placed at different heights according to the exact interval. At first the copyist followed an imaginary horizontal line. At the end of the Tenth Century visible lines appeared. First it was a single line only, then two, three, and four. At times the line indicating "Fa" was drawn in red. The "do" line was usually yellow. Such manuscripts are called *Dastematial* from the Greek "*diastema*" meaning interval.

The invention of the staff line is the great achievement of western musical development. The staff system brought a revolution in the study and practice of music, which now became steadier and more uniform.

With the introduction of part music taste in music changed. The free rhythm of the chant was abandoned for the measured

## CHRISTIAN EDUCATION

rhythm of Polyphony. When men began to apply the rules of measure to the chant the melodies became corrupted and the free rhythm lost. Then the development of the opera, orchestra and the other musical forms caused the simple chant to be set aside for the more elaborate styles. Moreover, the Renaissance spirit was critical of the Middle Ages, and it became fashionable to sneer at all things medieval as being the products of a barbarous age. By the time of the full Renaissance plainsong was generally abandoned, and its rhythm, which was its soul, fell into a state of complete oblivion.

In 1614-1615 Cardinal Medici's press published at Rome a series of plainchant editions called "Medicean". For many years these had been wrongly attributed to Palestrina. However, later historians attribute them to Anerio and Suriano. These were reissued in 1871 by Pustet of Ratisbon but there was nothing there but a wretched ghost of the true chant. Choron issued a text on plainchant in 1818. And in 1824 he founded a school for the study of sacred music. 1844 saw the issuance of Danjou's famous essay on ecclesiastical chant. The year 1847 is one of interest because of the finding of the Montpellier Antiphony. This was bilingual; the neums had letters under them which gave them a definite pitch. In 1850 Dr. Lambilotte transcribed the rhythmic antiphony of St. Gall. This contained rhythmic letters along with the notes; here there was a hint of the traditional interpretation.

All these efforts were a manifestation of a desire to revive the traditional chant of the church; there was a general wish to restore the melodies to their authentic form, and to learn the ancient interpretation of the rhythm. It was reserved to the monks of Solesmes to start the study on a scientific basis. Father Prosper Gueranger, a secular priest, had lived as a boy near the ancient monastery of St. Pierre de Solesmes in the province of Sarthe. When in the year 1831 there was talk of tearing down the venerable priory he purchased it. Then with a few companions he went to Rome where he was professed as a Benedictine monk. In 1833 he returned to Solesmes as the first prior of the Benedictine community which had been restored to monastic life

## THE GREGORIAN CHANT

there. In 1837 Pope Gregory XVI raised Solesmes from a priory to the rank of abbey, and Dom Gueranger was chosen as its first abbot.

Monks have as an important part of their monastic life the recitation and the singing of the Divine Office in choir. Abbot Gueranger had difficulty in procuring similar editions of the traditional chants for his monks. He wished to restore the Roman liturgy in his monastery but he found that he could not until the ancient chant was also revived. He chose a monk named Dom Jausions for the task. He set out to collect and codify all the manuscripts preserved in the great libraries of France. He died in 1870 but his work was continued by a companion, Dom Joseph Pothier. Soon Dom Pothier was joined by others, the most famous of whom was Dom Andre' Mocquereau. Groups of monks were now sent to all the libraries of Europe. At first copies of manuscripts were made by hand; later, they were photographed. As a result of these journeys the Solesmes monks became the possessors of the most complete set of manuscripts in the world.

To restore the ancient rhythm and the traditional melody it was necessary to study all the manuscripts. Comparative tables were arranged by class, school, and date. Each was put in a proper column. Then the neums were read from top to bottom. Soon it became possible to construct the true version. For example, the gradual "Justus ut palma" was reproduced from 219 manuscripts dating from the Ninth to the Seventeenth century.

Such researches as these are called musical paleography. The word is derived from the two Greek words "palaaios" meaning "ancient", and "graphe" meaning "writing". By the use of this science the monks of Solesmes restored to the world this Gregorian chant which is the music proper to the Roman Church. Not only were the melodies brought back to their original purity, but the ancient method of performing them was also restored. The objective rhythm and the traditional interpretation which had been a universal practice of the Middle Ages were again heard in the chapel of the monastery of Solesmes.

In 1904 Pope Pius X entrusted the monks with the task of

preparing an official edition of these ancient chants. And today they are available to the whole world in the Vatican edition, which is published by Desclee and Company of Tournai, in Belgium. This official edition contains both the ancient melodies and the rhythmic signs, as the long years of research and study of Solesmes have restored them. The Solesmes rhythmical signs include: (1) the "ictus" (a vertical line which indicates the first note of a rhythmical group); (2) the "episema" ("a horizontal line over one or more notes which slightly prolongs them"); (3) the "dot" (which doubles the value of a note); (4) the "comma" (for guiding the taking of breath).

Other signs are indicated by the printing of the neums themselves as, for example, the "quilisma".

By way of conclusion I will state the procedure which is followed in presenting a piece of chant for the first time to a choir. This embodies the ancient interpretation put into practice.

The first step employed is the counting of the group of notes, or in technical language the placing of the "ictus". The group of notes is not of uniform size; some are to be sung as groups of two, and in some as groups of three. Every second or third note is to be the beginning of a group. Usually the first note of each neum is the beginning of a rhythmic group. Each lengthened note (i.e. a note with a dot after it which is held twice as long) is the first of a group. Other rules for the rhythm are that the neum called a "pressus" is the first note of a group, as also the "virga", and the note preceding a quilisma. On the other hand the second note of the salicus is the beginning of a rhythmic group. An isolated note (called a punctum) usually goes back to the preceding neum making it a group of three notes. The rhythmic signs of Solesmes enable one to know for certain where the groups of twos and threes begin and where they end. The first step then is the counting of the rhythm. This determines the free interplay of the groups of twos and threes which is the subtle beauty of the chant.

The second step is the preparation of difficulties rhythmical and tonal. Difficult skips or groups of notes are prepared by ex-



## THE GREGORIAN CHANT

ercise or vocalizes composed from the piece being studied. Difficult modes are mastered in like manner.

The third step is the singing of the sol-fa names of the notes to the melody being learned. When this has been done satisfactorily the melody is sung through on the syllable "noo". When correctly placed a high, forward, light tone is established, and the blending of voices is assured. This singing of the syllable "noo" is the fourth step.

The fifth step embraces the preparation of the Latin words. First they are recited to establish a correct pronunciation, then they are sung in a recto-tono manner, and finally they are combined with the melody and sung as given with the music.

These are the ordinary steps in the teaching of a chant to a choir. A choirmaster must have made his own personal preparation so as to understand the chant before he presents it to the choir. He must understand the meaning of the text and its relation to the liturgy. He must see its place moreover, in the Church year. An advent chant is sung from a different point of view than a Christman chant. The director must prepare and practice his direction. The movements of his hands are called *chironomy*, from two Greek words meaning "hand" and "rule"; so *chironomy* is the rule of the hand. There are three movements: *arsis*, *thesis*, and *undulation* which he will employ if he is to conduct in the traditional manner. His conducting will be conditioned by his analysis of the simple, compound, and greater rhythm, as well as his study of the melodic contour and the special rhythmic signs.

A careful use of these rules will ensure the correct and authentic interpretation of the chant. Such chant will be performed according to the tradition which goes back to St. Gregory. In the words of the Benedictines of Solesmes, "Let this interpretation be used that the chant may be a profitable instrument capable of raising the mind and heart to God, and better fitted than any to foster the piety of the nations".

# Handel's "Messiah"

## As Performed Today By The Oratorio Society of New York

by

ALFRED M. GREENFIELD

The Oratorio Society of New York was founded in 1873 by Dr. Leopold Damrosch, father of the late Walter Damrosch. The first oratorio to be sung by the Society was Handel's SAMSON, which was performed at the end of the Society's first season. During the second season of the organization, MESSIAH was given, and has been presented annually ever since. In fact, for many years, two performances were given each season which accounts for the 128 renditions of the great work so far.

In 1947, under my direction, the Oratorio Society celebrated its Diamond Jubilee by performing the complete MESSIAH with orchestra at Carnegie Hall in New York City on December 20th. This was the first uncut performance of the work with orchestra in this country. Since then, the Society has continued annually to sing every note of Handel's masterpiece.

My active association with MESSIAH dates back to early childhood. Like many of you, I was steeped in the traditions of Oratorio by one highly respected and recognized in his field. In fact, the one responsible for my early training is now residing in San Francisco. I refer to George H. Fairclough, who for many years was organist and choirmaster at St. John's Episcopal Church in St. Paul, Minnesota. I was eight years old when I became soprano soloist of his choir of sixty boys and men. The first time I sang the four recitatives from MESIAH for him, he seemed rather amused when I reached the end of the second recitative; because instead of singing "and they were sore

---

Dr. Greenfield is Conductor, Oratorio Society of New York, Chairman, Department of Music, University College, New York University, Director, New York University Glee Club and Associated Organizations.

## HANDEL'S "MESSIAH"

afraid", I sang "and they were sort afraid"! I feel that I owe a great debt of gratitude to Mr. Fairclough for my early training in the field of oratorio and church music.

The study I have made since 1943 of this greatest of all oratorios has been a tremendous inspiration and revelation to me. Last summer I spent fifteen hours discussing the interpretation of MESSIAH with graduate students at Columbia University Summer School and the School of Sacred Music, Union Theological Seminary. It is no simple matter to bring to you in the one brief hour allotted me, all that is in my heart to tell you on this subject.

Handel was a man of the world, first known as a composer of opera. He turned to oratorio as we know it today, by reason of several circumstances. The unexpected success of the "Beggars' Opera" in London, put an end to Handel's influence as an opera composer. The ruling of the Bishop of London barred any Biblical subject from being performed with action or scenery, and his choristers were not allowed to take part in any performance within the diocese. The regular requirement that opera performances were not permitted on Wednesdays and Fridays during the Lenten season affected Handel's "exchequer".

Handel was an affluent and astute business man interested in financial gain no less than musical success. He was aware of the Englishman's familiarity with the Scriptures. He, himself, knew well the Bible which became the source of his sacred oratorios. By presenting the religious dramas without action or scenery, he no longer felt the competition of Gay's opera; in effect, the ruling of the Bishop became void, and Wednesday's and Fridays during Lent were no obstacle for the performance of oratorio.

To compensate for the lack of action and scenery in his oratorios, the chorus was made more prominent and dramatically important. Robert Manson Myers in his admirable book, "Handel's Messiah", defines Handel's innovation thus: "In eighteenth-century England, 'oratorio' signified a narrative poem treating a Biblical or legendary theme in a lyric-dramatic-epic form, set to elaborate music for solo and chorus, performed with organ and

## CHRISTIAN EDUCATION

orchestral accompaniment, and produced in a concert hall or theater without costume, scenery, or dramatic action". With few exceptions this definition covers oratorio as we know it today.

In 1784, by command of George III, the centennial of Handel's birth was celebrated by a gala performance of *MESSIAH* in Westminster Abbey. For this great event there were 275 in the chorus and 250 in the orchestra! It was customary, in those days, for an oratorio chorus to be supported by an equal number of instruments. Later, the number of instruments was reduced with new orchestrations, by Mozart, Granz, and Prout. Ebenezer Prout made no attempt to maintain the original orchestral coloring of *MESSIAH*.

For many years, the standard available orchestration was that of Prout. In 1939, Peters came out with a score using the original instrumentation, but since the date of the publication coincided with the beginning of World War II, very few copies reached this country, and no orchestral parts, as far as I know.

Albert Stoessel gradually dropped the use of the Prout orchestration and endeavored to restore the original instrumentation, requiring considerable manuscript work on his part. I was very much impressed during my fifteen years as his assistant conductor, with his restoration work, and was quite intrigued with the beauty of the orchestral coloring of Handel's original instrumentation. Ever since I was appointed Conductor of the Oratorio Society of New York by the Board of Directors following Albert Stoessel's untimely passing in 1943, I have devoted my energies to performing *MESSIAH* as it was performed in Handel's time with the use of the original instrumentation.

I mentioned at the beginning of my remarks that the Oratorio Society of New York gave the first complete performance in America of Handel's *MESSIAH* with orchestral accompaniment, five years ago last December. For this performance we used for the first time, a new edition of *MESSIAH* compiled and edited by Dr. J. M. Coopersmith.

Dr. J. M. Coopersmith is at present a member of the staff of the Library of Congress in Washington, D. C. He is an alum-

## HANDEL'S "MESSIAH"

nus of New York University and Harvard. He spent fifteen years in research in the field of Handel, during which time he gathered together enough unpublished original manuscript material of Handel to fill ten or more volumes. His contact with at least six autograph scores of MESSIAH, including various alterations, transpositions and reworkings of Handel, made his edition with its seventeen variant versions, the most scholarly, complete and correct edition available. Prior to the performance I have mentioned, Dr. Coopersmith and I spent eight hours one day clarifying every detail of MESSIAH from beginning to end, about which I had any question. My association with Dr. Coopersmith was most enlightening and exciting and my appreciation of Handel considerably increased.

Throughout the past five years, I have come to feel more and more strongly that Handel knew what he wanted, knew how to express his ideas, and knew the English language better than many Britishers will admit. How often words have been altered and shifted around in his MESSIAH arias with the excuse that Handel, after all, was a foreigner and did not know his English!

The oratorio Society has endeavored to perform MESSIAH as nearly as we feel it was performed by Handel in his day, including some vocal ornamentations found in the Rosenbach transcript.

When I first heard "He was Despised" and "I Know that My Redeemer Liveth" with ornamentation, I was quite shocked. As I have become familiar with it, those arias now seem empty and merely outlined without it.

Nineteenth Century composers developed the use of detailed expression marks, with rubatos, accelerandos, ritards, crescendo and diminuendo molto's and emotional indications.

Seventeenth and Eighteenth Century music is characterized by contrasting and steady rhythms, economy of dynamic marks, phrasing, and tempo indications. (By "tempo" I do not mean measure signatures but qualities of movement such as Grave, Allegro, Vivace, etc.)

There is something basic about the music of Bach and Handel.

## CHRISTIAN EDUCATION

It is like the structure of a tree with its firm roots, sturdy trunk, and graceful branches. Music of the Romantic period is like the blossoms and leaves of the tree that freshly appear each spring, nourished by the basic structure. The blossoms and leaves come and go and we enjoy and anticipate the contrasts of the seasons, but the roots, trunk and branches appear basically the same as the structure develops and grows.

And so in performing MESSIAH, we try to maintain the characteristics of the period in which it was written.

Each season we use one or more variant versions in our presentation. An especially effective one is the first version of "Rejoice Greatly" — the only one in the original manuscript — the standard version was written later. This first version is a da Capo aria written in 12/8 measure throughout and is almost like a gigue.

Most of the arias for lower voices which Handel has transposed or rewritten for soprano, seem more effective when sung by the soprano, especially "He was Despised" transposed from E flat up to B flat; and "Thou art Gone Up On High" transposed from D minor to G minor.

There are four versions of "Thou Art Gone Up On High" and five versions of "How Beautiful are the Feet". All of them are effective.

It is sad ever to cut a note from a MESSIAH performance or to change the order of its continuity. When the continuity of MESSIAH is maintained, the work actually seems shorter than when performed with cuts. This is the feeling expressed by the members of the chorus of the Oratorio Society and felt by most of our subscribers. I urge you to read the complete text of MESSIAH — yes, even study it, and you will marvel at its content. This should be our first approach as it was Handel's first approach and we will then never do an incomplete MESSIAH.

In almost all incomplete performances, Part II and Part III suffer most. In Part II we generally hear the chorus "Behold, the Lamb of God", followed by only the first part of the da Capo aria, "He Was Despised", omitting the effective middle section,

## HANDEL'S "MESSIAH"

"He gave His Back to the Smiters". If the contralto would stop wallowing in this very expressive number, she could sing all three parts within the same time period she generally takes to emote the first part.

To continue our discussion of incomplete performances, the chorus, "Surely He Hath Born Our Griefs", is generally sung. Then follows a generous omission of the Choruses, "And with His Stripes are We Healed", "All we like Sheep", the arioso, "All They That see Him, laugh Him to Scorn", followed by the chorus, "He Trusted in God". The next number rendered is "Thy Rebuke Hath Broken His Heart" followed by "Behold and See if There be any Sorrow". "Thy Rebuke" and "Behold and See" have absolutely no significance or place in a performance of this work if not preceded by the intense text of the rebuke from the 7th and 8th verses of the 22nd Psalm. This vivid picture Handel has set to a hard and relentless accompaniment for solo voice, "All They that see Him laugh Him to Scorn"; "They shoot out their Lips and shake their heads saying" — followed by the derisive and heartless chorus, "He trusted in God that he would deliver him; let him deliver him if he delight in him" gives meaning and reason for "Thy rebuke hath broken his heart; he is full of heaviness; he looked for some to have pity on him, but there was no man; neither found he any to comfort him" . . . "Behold and see if there be any sorrow like unto his sorrow".

Again, the next eight numbers are often omitted which is much too vital a cut from this very dramatic section of this incomparable work. "Why do the nations" is generally the next number to be heard followed by the "Hallelujah Chorus" with three omissions in between.

In Part III, "I know that my Redeemer liveth", "The Trumpet shall sound" and the chorus "Worthy is the Lamb" are about the only numbers we hear in the average performance. The first time I ever heard the soprano aria, "If God be for us, who can be against us" which just preceded the final Chorus, was in 1947, when the Oratorio Society gave the first complete performance referred to earlier. Of all the arias in MESSIAH, this is my



## CHRISTIAN EDUCATION

favorite. Instrumentally it is more like Bach than Handel. The combination of Handel with a little flavor of Bach is very pleasing to hear. I do believe that the compilation of the text of the complete MESSIAH was heaven directed, certainly by one, whether wordly minded or not, who was receptive to the great call of Widsom. The text is drawn from fourteen books from the King James Version of the Bible. Forty-six citations are from seven books of the Old Testament, with twenty-one citations from Isaiah, and fifteen from Psalms; thirty-three citations are from seven books of the New Testament with eleven citations from I Corinthians, six from Luke, five from Revelation, and so on.

As you all know, the music for MESSIAH was composed in just twenty-four days. It was evidently well in Handel's mind, for in the original manuscript we find he wrote the work out in full score with very few corrections and changes. One interesting change is found in "I know that my Redeemer liveth" in measures 127, 128 and measures 135 and 136. Here we find the words, "the first fruits of them that sleep". Handel crossed out the words "fruits of them" and above the staff put "fruits" on the third quarter of the measure, and "of them" on the first and second quarter of the following measure. In this change he removed "fruits" from the stress of the first beat to the weak third beat, thereby assuring the languid quality of this phrase.

It is said that Handel conducted 39 performances of MESSIAH and most of them for charity including 11 presentations for the London Foundling Hospital in its Chapel.

It is generally conceded that no work in the history of music has had so many performances as MESSIAH. Its message is needed today in this world of turmoil more than ever before. It knows no race, color, nor creed, not even the so-called "Iron Curtain". It is universal in its appeal and there is healing and comfort in its wings.

# Translation Of The Bible

HAROLD GARNET BLACK

The publication on September 30, 1952, of the *Revised Standard Version of the Old Testament* is just one more evidence of the necessity of fresh translations of the Bible from time to time in order that the best scholarship may bring to English-speaking peoples with the greatest possible accuracy the message of the various — often unknown — writers who through the centuries have given us what we call the Holy Scriptures.

In March, 1946, the most important of all New Testament translations, the *Revised Standard Version of the New Testament*, appeared. It was the result of the work of a committee of thirteen distinguished American biblical scholars who were appointed in 1930 but whose labor was greatly hampered at first by financial difficulties and later by the outbreak of World War II. The same committee, headed by Dr. Luther A. Weigle of Yale, immediately embarked on a similar revision of the Old Testament and have just completed their task.

In carrying out their gigantic undertaking, they have availed themselves of all the new material that recent discoveries have brought to light. Taken together, these two revisions stand as an enduring monument to both religious zeal and Christian scholarship. They mark an important milestone in the history of Biblical translation. Let us glance back briefly over that history.

To begin with, we must remember that there are no original manuscripts of the Bible extant, but only copies and copies of copies. In 1947 the 'Ain Feshka Scrolls were discovered near the Dead Sea, manuscripts which scholars believe to be about 2000 years old. The earliest of other Hebrew Old Testament writings, with one exception, are roughly half that old. The New Testament manuscripts, however, are much more ancient.

The oldest New Testament manuscripts date back to about the fourth century. Probably most of the non-extant original records were made on papyrus, a highly fragile and perishable material.

---

Prof. Black resides at 441½ South Palm Drive, Beverly Hills, Calif.

## CHRISTIAN EDUCATION

By the fourth century Christianity had become a powerful influence in the Roman Empire, and hence it was necessary to multiply and preserve its writings on vellum or parchment — material made from the skins of sheep, calves, and goats — which had permanent qualities.

Between the fourth and tenth centuries the New Testament manuscripts were written in Greek capital letters and therefore were called "uncials". Subsequently, however, a smaller and more running script called "cursive" became common. There are in existence scores of New Testament uncials and over three thousand of the cursive variety. Discoveries of the past century or so have greatly helped in the understanding of both the Old and the New Testaments. In 1844, for example, Tischendorf discovered the manuscript of a fourth-century Greek New Testament in the monastery of St. Catherine at the foot of the traditional Mount Sinai, one of the most notable and valuable finds in all the history of Biblical texts. In 1627 the Patriarch of Constantinople gave Charles I of England a manuscript Greek Bible, since placed in the British Museum. In the Bibliothèque Nationale in Paris is a fifth-century manuscript.

Through the long centuries it has been the task of well trained Biblical scholars of different countries to examine line by line whatever manuscripts were available, to give to the world the results of their critical study, and to get as nearly as possible to what they believe to have been the original of both Old and New Testament writings. In spite, however, of the vast amount of scholarly research already carried on and of what may yet be accomplished in the future, some portions of the sacred text will likely remain forever imperfect and occasionally obscure.

The earliest translation of the Old Testament was made into Greek in the third century B. C., probably because of the needs of the Greek-speaking Jews of Alexandria. Tradition says that this translation was ordered by the Egyptian king, Ptolemy Philadelphus, about 250 B. C. Because it is supposed to have been done by seventy translators, it is generally known as the Septuagint, the "seventy," and is represented by the symbol LXX, though

## TRANSLATIONS OF THE BIBLE

the term Septuagint, strictly speaking, belongs only to the translation of the Pentateuch or first five books of the Old Testament.

Since the Roman Empire lasted so long and was so powerful, it was inevitable that the Bible should be translated likewise into Latin, the official language of the Empire. The most important edition of the Bible in the Roman language is the Vulgate, called thus because it soon came to be the common or "popular" version of the scriptures. This version was made by a brilliant scholar named Jerome, born about 340 A. D., and was the result of many years of faithful study carried on with the aid of Jewish scholars in a monastery at Bethlehem. The Vulgate, which is a complete translation of the Bible and includes the Apocrypha, was issued in 405 A. D. and ever since has been the accepted text of the Roman Catholic Church. It is not based on the Septuagint text but is a fresh translation from the old Hebrew manuscripts and other such material as was available. These two, then, the Septuagint and the Vulgate, are the most important early translations of the Bible.

Though Christianity reached the shores of Britain during the second century, its progress was slow and its influence later lessened for a time by the tide of heathen Saxons who continually kept pushing westward after their early invasions from continental Europe. After Augustine arrived in Kent in 597, having been sent as a missionary leader by Pope Gregory, Christianity took on new life and made considerable progress notably in southern England. Since few could read, however, it became necessary for educated monks and missionaries to spread Biblical doctrines as best they could in the Anglo-Saxon language.

King Alfred (848-901), who was unusually interested in the intellectual and moral well being of his subjects, caused parts of the Bible to be translated — the Psalms, Gospels, and the Lord's Prayer, among other things — thus greatly extending the use and influence of the Holy Scriptures. The king also placed the Ten Commandments at the head of the laws of his country. Following the Norman invasion (1066), whose effect was to dethrone the Anglo-Saxon language as such and to substitute for it the Norman-

French, there was such complete confusion of tongues and such general literary chaos that work on further Bible translations was almost entirely given up.

The first notable translation into the language of the common people was made by John Wycliffe, an Oxford scholar, who called to his aid other scholars whose ideas and abilities corresponded with his own. His chief aim was to translate the Latin Vulgate into everyday English so that anyone could easily understand it. The New Testament was completed about 1380, and two years later the whole Bible appeared. About 1388 there came John Purvey's revision of Wycliffe's translation — in manuscript form like the others — which soon superseded the original and became very popular. These translations marked the beginning of the end of the rivalry between the Norman-French and English languages and helped greatly in establishing English as the permanent language of those living in the land which the Normans under William Duke of Normandy had conquered over three hundred years earlier. Wycliffe's opening words of the Lord's Prayer suggest the spelling of his day: "Oüre fadir that art in heueues, halwid be thi name, thi kingdom comme to, be thi wille done as in heuen so in earthe." Modern English was in the making!

Before the next important translation was made, the art of printing had been invented and had already begun to change the intellectual life of Europe. In 1455 Gutenberg had printed at Mainz, Germany, the first complete Bible from movable types. In 1470 the English Caxton, who had learned this art during his sojourn on the Continent, brought the printing press home to England. This invention made a new era inevitable by rendering much more accessible the writings of ancient classic authors, and also by setting new ideas afloat across Europe. It contributed enormously to the development of the Renaissance, that intellectual movement marking the transition from mediaeval to modern history.

Because of the vast interest in Latin, Greek, and Hebrew being stirred up by the Revival of Learning, and because of the pro-

## TRANSLATIONS OF THE BIBLE

found ignorance he found among churchmen, William Tyndale, a university scholar, had borne in upon him the grave necessity of giving the Bible to the common people in such language as even an uncultured ploughboy could understand. Accordingly he planned a fresh translation but met with strong opposition from the clergy. Nevertheless he began with the Old Testament about 1530 but never lived to complete it, for he was taken by his enemies, charged with heresy, strangled, and burned at the stake in 1536. His death did not come, however, until he had largely achieved his purpose of putting the Holy Scriptures into the language of ordinary people. No greater praise could be given to this scholarly work than that it was chosen as a basis by the translators of the famous Authorized Version; thus its influence has lived on until our own day.

In 1535 came still another translation, the second edition of which was the first complete Bible printed in the English tongue. It was the work of Miles Coverdale, a mild and retiring man, who was later appointed Bishop of Exeter. His was the first Bible in which the non-canonical books were omitted from the main body of the Old Testament and placed by themselves under the caption "Apocripha."

Before the best known of all translations, the King James Authorized Version, was published, there were several others that should be mentioned. One of these was "Matthew's Bible" (1537), called so because professedly translated by Thomas Matthew but really by John Roger and compiled from Tyndale's and Coverdale's versions. In 1539 Coverdale published a further revision popularly known as the "Great Bible" because of its size. In 1540 came "Cranmer's Bible" containing a long preface by Archbishop Cranmer. The "Geneva Bible" (1560) was chiefly the result of the combined efforts of three scholars who worked in Switzerland and dedicated it to Queen Elizabeth. It is often called the "Breeches Bible" from its rendering of Genesis 3:7 in the story of Adam and Eve: "They sewed fig leaves together and made themselves breeches." The "Bishops' Bible" (1568) takes its name from the fact that a number of bishops helped in the



## CHRISTIAN EDUCATION

revision. A Roman Catholic translation of the Vulgate, in which a strongly Latinized vocabulary is noticeable, was published in 1609 at Douai, a city in Flanders.

But the translation that was most important and far-reaching in its influence upon both life and literature was the Authorized Version of 1611, known also as the King James Version. Inasmuch as the Puritans complained, though on rather flimsy grounds, that the Great Bible and the Bishops' Bible were "most corrupted" translations, King James I, who came to the throne in 1603 and whose early life and training had made him a student of the Bible, thought that here was the great opportunity of his life to leave as a permanent monument a new, accurate, and thorough revision of the Holy Scriptures.

Accordingly in 1604 the king "appointed certain learned men to the number of four and fifty," so he wrote, "for the translating of the Bible." This number, later reduced to forty-seven, included Anglican churchmen, Puritans, and laymen. They divided themselves into small groups, agreed to work under stringent rules, and finally produced in 1611 a folio volume in black-letter type, without any notes. Though other editions followed — some with notes and Biblical chronology added — their influence was comparatively insignificant, so that long ago the Authorized Version took its permanent place and has ever since been the Bible of the English-speaking world.

The English language of 1611 is considerably different from that of today. One of the things that distinguishes a "living" language, like English or Spanish, from a "dead" one, like Latin, is that it is constantly changing. New words are being added to meet new conditions, name new inventions, and express new ideas; other words have become obsolete and hence meaningless, or perhaps have different connotations. It is therefore easy to see the need of still further translations. Furthermore, scholarship is never satisfied with what has been done but must express itself in whatever new gains have been made. The beginning of the nineteenth century showed great progress in many directions. Not the least of these was in the field of Bible study.



## TRANSLATIONS OF THE BIBLE

The discovery of old manuscripts and archaeological findings have given students fresh incentives for scholarly investigation. The result was that various new translations of certain sections — particularly in the New Testament — were made, the crowning achievement being the appearance of the Revised New Testament in 1881 and of the entire Bible bound in a single volume in 1885. The revised Apocrypha was not published until 1895.

Many new translations have appeared since the turn of the twentieth century. Among these are Weymouth's *New Testament in Modern Speech* (1903); *The Twentieth Century New Testament*, published anonymously in 1904; and Moffatt's modern-speech *New Testament* (1917) and his *Old Testament* in two volumes (1924-25). Dr. Edgar J. Goodspeed, formerly professor of Biblical and Patristic Greek at the University of Chicago, published *The New Testament: An American Translation* in 1923. His *Short Bible — An American Translation* (1933) embodies only those passages in each Testament which seemed to deserve special mention.

All students of the Bible, however, will welcome most warmly the new Biblical translation — the *Revised Standard Version* — for it represents the best and latest in scholarship and puts the Bible into the language and idiom of our own day, thus making for more intelligent reading and study of what has well been described as the greatest book in the world.

---

1,600,000

By Oct. 2, or two days after its publication, One million copies of the R. S. V. had been sold. Since then another 600,000 have moved across book store counters. Four large printing firms are manufacturing another 600,000, most of them already sold in advance.

# The Christmas Baby Grew Up

by

HALFORD E. LUCCOCK

In their book of poems, *A Book for Americans*, Stephen and Rosemary Benet have a beautiful and memorable poem on Nancy Hanks, the mother of Abraham Lincoln. It gives an imaginary picture of Lincoln's mother in Heaven, eagerly asking new arrivals at the golden gates if you can give her any news of her boy. For Abraham Lincoln was just a baby when his mother died. She asks wistfully, "Did he live? Did he grow strong? Did he learn to read? Did he go to town?"

It makes a touching picture, to remember that Abraham Lincoln's mother never knew what happened to her boy. She never knew that he did grow strong, that he learned to read, and that he did go to town, to the Big Town, Washington, D. C., at the most critical hour in its history. She never knew that her baby grew up.

Christmas brings a rather close parallel to that. Christmas is the story of a baby. But the tragedy is that many people who celebrate Christmas never realize that the Baby grew up. In that respect they are like Nancy Hanks, the mother of Abraham Lincoln.

Part of the eternal appeal of the Christmas story lies in the fact that it is the story of a baby. Yet in that fact also lies a danger. For multitudes of people gladly make a sentimental response to the infant Christ, but they shrink from making a moral response to the man, Christ Jesus. They miss the Chief point in the Christmas story which is that the baby grew up into the Son of Man and the Son of God, who made a devastating challenge to a world of greed, of cruelty, and hard power.

To treat Christmas only as the story of a baby, to sing about it in time-honored carols, to paint it, to celebrate it, and then fail

---

Dr. Halford E. Luccock, is Professor of Homiletics in the Yale University Divinity School, New Haven, Conn.

## THE CHRISTMAS BABY GREW UP

to accept the challenge which Jesus, the full grown man, makes to our way of life, is vanity.

So there has been a tragic short-circuiting of the impulses generated by the Christmas festival. The vicious sentimentalism which finds a premature satisfaction in emotion itself, has prevented Christmas from becoming the force for individual regeneration and for social transformation which it might be and ought to be.

It is easy and very pleasant for people to keep Jesus in their thought as a baby. A mist comes into the eye as they sing,

"Away in a manger,  
No crib for his bed".

For a baby makes no ethical demands on life. It compels no deep disturbance of life. The candles, the holly, the rich aroma of steamed plum pudding, all these are delightful and involve no costly self-examination. We can sing Christmas Carols without letting Jesus come into our lives to disturb them or to re-arrange them in the discipleship of Him who calls us to take up a cross and follow Him.

So there is need for stress on the truth that the Baby at Bethlehem grew up. He grew up into the TEACHER, whose words are the only sure foundation for the world's life. He grew up into the PROPHET, who brought an unyielding challenge to the dark powers of this world. He grew up into the REDEEMER, who was lifted up on a cross and drew all men unto him. When Jesus is not dealt with as the Master who claims undivided allegiance, the high meaning of Christmas is gone.

We can see the high meaning of Christmas on a large scale in the often quoted sneer of the pagan-minded French Prime Minister Clemenceau. During the Peace Conference at Versailles in 1919, he said of Woodrow Wilson (and we can almost see the disdainful curl of lip as he said it) "He talked like Jesus Christ". In that of course, Clemenceau meant that Mr. Wilson had talked like a fool. But about that Gerald Heard said keenly, "Ah, if he only had!" Exactly! If anyone at Versailles had really talked convincingly like Jesus Christ, the world would have been spared

## CHRISTIAN EDUCATION

the long agony of the depression, and the later slaughter of World War II.

Christmas in this year of 1952 comes at a time in which the very stones cry out for something more than pleasant sentimentalism. They cry out for the leadership and the lordship of the Son of Man and the Son of God. In this hour we need make no apology for bringing the claims of Him who has the only word of salvation to a world which desperately needs to be saved.

The two longest telegrams which were ever sent in the United States offer a tremendous contrast which pictures vividly and powerfully this need of the word of Christ.

The first telegram was sent in 1881. In that year the English revision of the New testament was published, the first new translation since The King James Translation in 1611, just 270 years earlier. The new version was brought to the United States by steamship. Two newspapers in Chicago, *The Chicago Tribune* and *The Chicago Times*, were eager to have the exclusive publication of this new version of the New Testament. So they arranged to scoop all the other papers by having the whole New Testament telegraphed from New York to Chicago. That was quite a telegram! It kept coming over the wire all day. Thus the clicking telegraph instrument restored the gospel to its original meaning — Good News. It was Stop-the-Press, five-star-final news!

The other long telegram had been sent 19 years earlier in 1862, from the bloody battlefield of Fredericksburg in Virginia. The Union army had met with a crushing defeat. A reporter for *The New York Herald* had reached the only telegraph wire available at Fredericksburg and was putting the story on the wire. Editor James Gordon Bennett of *The New York Herald* was eager to have the story in his paper exclusively. So he wired the reporter to let no one else get the wire, but to keep on sending. When the reporter replied that there was no more news and that he had sent it all, Mr. Bennett insisted that he keep on sending. The reporter asked "What shall I send?" Mr. Bennett replied sharply, "Send anything, send the Book of Job". The reporter quickly se-

## THE CHRISTMAS BABY GREW UP

cured a copy of the Bible and all that afternoon, from the field of slaughter, there came over the wire into the editorial office in New York the Book of Job, that immortal story of disaster after disaster, loss after loss, tragedy after tragedy.

That was only one telegraph wire. It is no exaggeration today to say that there is coming in over every telegraph wire in the world, over every fable, a present day version of the Book of Job, reports of catastrophe, after catastrophe, calamity after calamity, disaster after disaster. It comes from China, from Korea, from hungry India, from South Africa in the midst of racial war, from all over the earth. It points to the duty of the Christian church and the whole Christian fellowship in this hour, of getting the gospel on the wire to all the world, of bringing the Good News of salvation into a world of Bad News. The Book of Job is coming in on every wire; let the Good News of the gospel of salvation go out to all the world. Christmas is not something out of Charles Dickens; it is something out of the mind and heart of God.

So the Man unto whom the Christmas Baby grew up, lays a compulsion on our lives, to being our lives into harmony with Him, and to take the word of life into a world of death. The shortening of distances in our present wonder world has enlarged the responsibility of each of us. As Christopher Morely has said, "The man about town must become the man about the planet". That responsibility of this hour is sharply put in the terrible picture drawn by David Lawrence, in *The New York Times*. Last April he wrote an on-the-spot report of the atomic bomb test in Nevada, in these dramatic words:

We are waiting tensely. The silence was broken at last by the voice from the control point counting off the seconds. "Hour minus twenty seconds to zero, H Hour minus ten seconds". After five more seconds in which the silence grew heavier and the passage of time ever slower, the voice began ticking off the seconds one at a time. "Five, four, three, two, one, zero!" Out of the north at an alti-

## CHRISTIAN EDUCATION

tude of 3500 feet, higher than any atomic bomb had ever been exploded before, came a light that penetrated even the dark glass of our goggles. It was a *light out of this world*, a light that concentrated within itself the intensity of a hundred suns.

That is the phrase to note — "*a light out of this world*". Hold it in your imagination with all the horror that it suggests. Then other words come to mind, words that suggest a different kind of a "light out of this world". On the hills around Bethlehem there was a star in the sky, a light out of this world, "and the glory of the Lord shone around them". There is aching need for a light really out of this world, — "the light of the glory of God in the face of Jesus Christ". That light holds within itself not the intensity of a hundred suns, but the far, far greater intensity of God Himself.

We must carry that light to the world, for other salvation there is none. Christmas is first of all a great gift — "To as many as received him, to them he gave power to become the sons of God". Christmas is also a Marching Order — "Go ye into all the world".

---

## FROM ALL OF TIME

Elizabeth Langerak

If, by some miracle of time  
My soul were given power  
To live again, by choice of mine  
Some historic hour—  
An hour in Egypt's prime, perchance,  
Or Greece of Pericles—  
A day in medieval France—  
Nay, passing over these,  
What precious hour then, what sight,  
If I might choose at will?  
I'd watch with shepherds through a night  
On a Judean hill.

# Helping The College Student Through Spiritual Guidance

GARLAND A. HENDRICKS

Gardner-Webb College

## THE HUMAN PREDICAMENT

One hundred and seventy-six years ago our forefathers won a war for independence. They used crude weapons for fighting. Most of the war was waged in hand-to-hand combat.

Those who had settled the American continent saw that the torch of freedom was flickering, and that the destiny of a people was challenged. Out of almost every home the men and older boys marched to war, each one determined to do his part. Marching through bloodshed and suffering to victory, they picked up the flickering torch of freedom and held it high that it might burn brightly once again.

The very nature of life in olden times required men and women to develop strength of body, genius of mind, and conviction and courage of soul. There were few implementations, so life itself had to be developed. The inner qualities of personality and character were forced out into the open. Men and women had to understand the truth about body, mind, and soul if they were to survive with any kind of freedom.

During the last century and a half the nature of our way of life has been changed radically. In our quest for truth the development of the physical sciences has turned us from life itself and has focussed our attention and energies upon life's implementations.

From the beginning of time until well into the Nineteenth Century, A. D., man's fastest means of travel on the land was the horse. The first railroad was completed in North Carolina in 1840. A little wood burner engine, called the "Tornado," would pull

---

An address delivered at the Fourth Annual Junior College Conference, University of North Carolina, Chapel Hill, N. C., July 2, 1952.



## CHRISTIAN EDUCATION

seven coaches at the terrific speed of fifteen miles per hour! Then came the automobile, and the airplane, and now man is moving through space faster than the speed of sound.

Modern man has looked through the microscope, and with test tubes has wrought countless miracles of the physical sciences. Consequently, new breeds of cattle roam greener pastures, hybrid plants bring forth greater abundance of food and fiber, factories spring up to produce a steady stream of new gadgets and fabrics. Dread diseases are under control. The life span in the United States is lengthened from forty years in 1850 to sixty-eight years in 1950, and we are given twenty-eight years longer to live than our grandparents. We want to live as long as we can, and we are grateful for the benefits of the physical sciences.

Modern man has peered through the telescope and discovered truth about our vast universe. This quest was pressed with vigor, and many have engaged in it. As a result, we can measure the distance of the heavenly bodies from the earth, and can explain the relation of their movements to that of the earth. We can calculate accurately the time and place for observing an eclipse of the sun or moon. Some of the more adventurous are making plans for a trip to the moon.

Men have been so fascinated by such attractions that they have turned their attention away from the inner qualities of the human soul and have expended too large a proportion of their energies in quest for truth about life's implementations. In recent years we have given too little attention to the fundamental truths about life itself.

It is high time for us to realize that human life constitutes more than moving through space at a high rate of speed, or having more and better food on our tables, or living more years than our grandparents, or going on an excursion to the moon. The whirling wheel, the microscope, and the telescope have become symbols of our materialistic age, but they have not brought us the kind of freedom for which God made man.

We are beginning now to realize that E. Stanley Jones was

## THE COLLEGE STUDENT AND SPIRITUAL GUIDANCE

right when he observed, "Our intelligence has outrun our goodness. We have more power than we have character to handle that power." Someone else even proposed that we "call a moratorium on invention until character has caught up with intelligence."

Why are we caught in such a predicament? We are not slaves working in the clay pits of some hard taskmaster. We are not a few ill clad colonists living in the jungles of a newly settled continent and fighting against blood brothers from another continent. We are members of a free society, well-dressed and literate. Yet we are inter-dependent citizens of a complicated, industrial, urban-minded world.

While trying to work out a pattern for world society we discover that the finer qualities of human personality and character are in bondage. We have neglected their development while over-busy about life's implementations. Life itself has been muffled rather than expressed in its rich fulness. We have been so fascinated by physical reality that we have laughed at moral ideals and have cheapened the value of ideas. We have minored on the creative resources of God, and have majored on the work of man's hands until we have shut up our undeveloped souls in bondage.

Elbert Hubbard once observed that it is a terrible thing to be tied to the flywheel of an engine, but it is a wonderful experience to sit at the controls of the same engine. In one of his stories, Ruskin tells about a miser who was brining home his hard won store of gold from Alaska. A storm arose and the ship was about to sink. The miser tied all the gold he could about his body, and leaped into the sea, only to be carried to the bottom by the weight of his gold.

Modern man is in just such a predicament. We have tied ourselves to the flywheel of technological progress, instead of climbing to the control tower of life where man belongs. We have tied so much of the weight of the world's material wealth about us that we are sinking deep into a sea of despair. We are struggling against our own evil nature, which would take the impersonal

## CHRISTIAN EDUCATION

powers of the modern sciences and use them selfishly to destroy body, mind, and soul. We are engaged in mortal combat in the realm of ethics. Ours is a fight between right and wrong. It is to determine the supremacy of the eternal or the temporal in our thoughts and actions.

How can we help college students understand this predicament of modern man? What can we do to show them the way to the control tower of life?

## BASIC WORLD ISSUES

On every college campus we can bring students face-to-face with the basic issues of our time. There are many basic issues for all people in our world today. We can illustrate by calling attention to a few of them.

First, brotherhood of all men is more essential to survival than ever before. Brotherhood is a spiritual issue. It is determined in the realm of the mind, the attitude, one's interpretation of life.

We have conquered space and can go from one continent to another in a few hours. A growing population increases the pressure on land and natural resources. About the year 1600 A. D. the population of the world was only 400,000,000. In two hundred years it increased to 800,000,000. But in another one hundred years, by 1900, it increased to 1,600,000,000. And fifty years later it stands at approximately 2,400,000,000. We have six times as many people on the earth as we had three hundred and fifty years ago.

In the United States we have paid little attention to this growing population pressure. We set up tight immigration restrictions and set about exploiting the vast resources of this continent. Now population experts are telling us that we may expect 190,000,000 people by 1975. To maintain our present high standard of living we shall have to put into cultivation an additional 100,000,000 acres of land; or we shall be required to increase the productivity of the land now in cultivation. We do not have another

## THE COLLEGE STUDENT AND SPIRITUAL GUIDANCE

hundred million acres suitable for cultivation, so we are under necessity of working together as brothers to increase the productivity of every acre. The sciences have given us the know-how. Whether we work together and apply the best known methods depends upon our spirit.

Second, this generation of college students confronts life amidst a major world revolution. The masses of people in undeveloped countries, mostly colored races, are crying out of ignorance for education, out of disease for health, and out of poverty for wealth.

In 1950 the Fact-Finding Committee of the Whitehouse Conference on Children and Youth reported that the children of the world under fifteen years of age are distributed as follows: Canada: 2,000,000. South Pacific: 3,000,000. United States: 37,000,000. Latin America: 61,000,000. Africa: 76,000,000. Europe (including communist countries): 172,000,000. Asia: 498,000,000.

A quick glance at these facts makes it obvious that the children in the homes of the United States constitute a small minority of the world's citizens of tomorrow. If our nation is to play a large part in world life, and if our way of life is to make an impact on world society, we must guide the college students of today to a clear understanding of their place in their world and their opportunity for service.

We can take some pride in our 97 per cent literacy, but must remember we live in a world where there are whole populations which are still 85 to 90 per cent illiterate. One of the great miracles of modern times has been wrought by a missionary in the name of Christ, Frank C. Laubach, who has gone into some eighty countries with his adult education program and has been instrumental in teaching more than 50,000,000 adults to read and write in the last 35 years. The colleges of America are in a position to prepare young men and women to take education to the whole world. Christian motivation is the key.

All of us want to live in this world as long as we can. We are happy about what medical science has done for us in extending the life span of our generation 28 years beyond what it was one hundred years ago. But we live in a world where there are

## CHRISTIAN EDUCATION

countries whose life span is only about one-third as long as ours. Those people want to live longer, also. We have the know how in medical science. Our colleges can send forth, in the name of Christ, men and women to extend the life span of man across the earth.

Though we constitute only about 6 to 7 per cent of the people of the earth, we in the United States produce annually about 43 per cent of the dollar wealth of the world. We drive three-fourths of all the automobiles of the world. The other people in our world want more wealth so that they may have a higher standard of living. Even though the population pressure is growing terrific in places, we have enough natural resources to lift the standard of living of all people. The students in our colleges today can show the whole world how to make better use of the natural resources God gave us.

Our world revolution is mainly a struggle for more education, better health and longer life, and more wealth. Young Christians on our college campuses are in a position to go forth and present the message which will quiet the storm and bring peace and good will.

### SPIRITUAL GUIDANCE FOR STUDENTS

If we are to interpret the present human predicament and the basic world issues to this generation of college students, we will offer spiritual guidance in at least the following ways:

First, the basic *philosophy of the college*. Our colleges were founded for a purpose. God was taken into account by those who set the pattern for early development of education on the North American Continent. Education as we know it was born and nurtured in Christian ideals and practice, by Christian men and women. It was understood that God is Creator, and man his creature. Character was essential to civilized living. Honesty was the very foundation stone of free enterprise. Each individual constitutes an essential part of a free society, and has dignity before both God and man, was their faith.

Most of our colleges do not even need to re-think their basic

## THE COLLEGE STUDENT AND SPIRITUAL GUIDANCE

philosophy with a view to change. They only need to incorporate it into their daily expression to the students. It needs to be a part of the very atmosphere in which the student lives and works. The new students who come to the campus each year must have the philosophy of the school interpreted to them, or they cannot know what it is.

Second, *each faculty member must have an understanding of the nature of spiritual reality.* In 1 Corinthians 13 we have a description of life boiled down to its very essence. Three elements remain: faith, hope, love. These are the elements which make up human life, which distinguish man from animal, which give dignity and worth to life. Every physical element which science has discovered was a gift. Man did not create one of them. Man is a creature. He learns the secrets of creation, and can make the physical elements which God gave us serve us and be useful to us. But he does not create new elements. He only makes new combinations of the elements already here, after learning what the elements are and how they function.

Each faculty member in a Christian college is responsible for understanding what constitutes human life for God's creatures in God's world. Without such an understanding he cannot possibly guide students to an understanding of their place in life.

Third, *each faculty member must have a technique for teaching students the nature of spiritual reality,* a method which will cause boys and girls to understand both subject matter and its relation to life. Man is put here to have dominion over the earth and its resources. Every subject taught in our colleges is related to both the purposes of man and to the resources over which he has been given dominion by his Creator. In any classroom, no matter what the subject, a teacher is engaged in the act of helping determine the spiritual outlook of his student: physics, astronomy, mathematics, chemistry, education, Bible, language, art.

The heart, the core of life is the individual man, never masses of men, never matter. Each individual has to find his proper relation to other men and to matter. Unless he finds that, life for him is a failure. If his major interest is chemistry, he may find his place

## CHRISTIAN EDUCATION

in life most readily under spiritual guidance of a chemistry teacher who understands and knows how to guide others to spiritual reality. In today's world the chemist who has an abiding consciousness of the reality of God and can use the physical elements to benefit the higher purposes of man is a vital part of our world revolution. He is in a position to bear a highly effective Christian witness.

Fourth, *the activities on a college campus must relate each student to life in our time.* The chapel exercises afford an opportunity to bring to the students the leading Christian personalities and thinkers of our time. Social events afford an opportunity to help students distinguish uplifting from debasing behavior, and may be used to demonstrate the joyous nature of Christian living. Campus politics may be so directed as to prepare each student for national and world citizenship of the highest type. Student government can be so executed as to bring students to a respect for law and order and the value of personal integrity. Student publications may be used to show the proper emphasis on life's activities in a world so mad about the spectacular and so negligent of the spiritual values. Student self-help may be so managed as to show the true dignity of human labor in a world where wealth has to be created by work, and should be distributed with due credit to those who create it. It should be made clear that there are various kinds of work, work with the hands, work with the mind, work in the realm of physical elements, work in the realm of spiritual values. Commencement exercises bring an opportunity for dignifying each individual and inspiring him to go on through life doing his best.

A college student is not apart from life, but rather is living some of his most vital years on the campus. Thought and behavior patterns are being set for the rest of the way. Every activity on the campus is important, and should be designed to guide each student whom it affects so that his life will fit into the noblest possible pattern of usefulness.

Fifth, *there must be a spiritual emphasis, natural and without apology, within the framework of religious freedom.* Through the



## THE COLLEGE STUDENT AND SPIRITUAL GUIDANCE

religious organizations, and the churches of the community we have ample opportunity to challenge each student to find and fit his life into the purposes of God. We do not dictate religious faith, we challenge men and lead them to aspire to nobler things. No college can dictate the thoughts or the beliefs of its students. Any college, through a philosophy of education which is in full accord with the mind of Christ, faculty members who teach the point of view of the Master and live by his example, and campus activities which are designed to exalt Christ-life living can guide a greater majority of the students to viewpoints, principles, and practices which will make them useful in the world of today.

The human predicament is not hopeless, though it is extremely tragic. The basic world issues of today are but a natural expression of man caught in his present predicament. There is a way forward, a way upward to peace and brotherhood for all men. The administrators and teachers in our colleges are dealing with those who will lead us upward or downward. Which way will it be? That depends upon whether we can give the proper spiritual guidance to this generation of students.

---

## IN THE SHEPHERDS FIELD

One day I drove from Jerusalem to the Field of the Shepherds, in Bethlehem. The Y. M. C. A. has bought and enclosed a large plot, which may have been the veritable scene of the shepherds' Christmas vision. On Christmas Eve, services are held there.

The stark nakedness and naturalness of the spot are more impressive than many of the over-bedizened sites in the Holy Land. Here, on the open, stony hills, beneath the stars, to workingmen cowering over a little fire, came the Message of the ages; a testimony that God speaks to the lowly.—the late WILLIAM T. ELLIS.

# Unto Us A Son . . .

by

BERNARD J. MULDER

The oratoria most frequently sung during the Christmas season, as most of us know, is Handel's Messiah. The MESSIAH was improvised by Handel in twenty-four days, and was first presented in Dublin, April 13, 1742, for the benefit of the Society for Relieving Prisoners, the Charitable Infirmary and Mercer's Hospital. The second performance was not until the following year in London.

For the singing of the oratorio in London, the composer himself wielded the baton. It was seen that throughout the rendition the audience was deeply affected. The King and Queen were in attendance. With the opening of the last great Hallelujah Chorus, the King rose to his feet, and the entire court followed his example. For more than two hundred years now this evidence of devotion and respect has remained the rule. We always rise when the Hallelujah Chorus is sung.

Speaking of the Messiah, one is now and again asked the question: What section of the Oratorio did you like the best? Of course, we all have our preferences, but expressing my thought as one individual, I like section No. ten best. This is a full choral section, with the full orchestra usually at its best. It ends with the majestic, prophetic words of the Prophet Isaiah — "For unto us a Child is born, unto us a Son is given; and the government shall be upon His shoulder: and His name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace."

That, too, is the Christmas message. From Isaiah, prophetically, and from John's Gospel and John's General Letter, historically, comes to us the re-announcement of Christmas. There was joy in the world, for the Lord had come.

Let it be said therefore that the birth of Jesus was the focal point of human history. We count time from the event. The civilized world dates all events, no matter how important, as

## UNTO US A SON

either before or after Christ. Even a Buddhist, in writing a letter in our country, would date his letter from the birth of the Savior. That is why Christmas is the best known and most generally recognized holiday in the world. It is a time of good will and rejoicing. Even contending armies will sometimes suspend operations in recognition of the birth of the Prince of Peace. I remember a story of Christmas of the first World War, when many of us, now older grown, were in the service. It was Christmas Eve, as the story goes, and high star shells lit up like day the desolate stretches of No Man's Land. Then, all of a sudden, the rifle and the machine guns were quiet, and in their place there was singing. Out of the German trenches there came the soft strains of *Stille Nacht*, *Heileige Nacht*, and in the English line men were quietly singing, "O Little Town of Bethlehem." Then, suddenly, as if inspired, a German officer leaped up on the parapet, and an English officer did the same. The German was bearing a little Christmas tree with candles on it and the Englishman had a plum pudding. Slowly they advanced towards each other, and there they sat in the middle of No Man's Land, and between them the Christmas Tree, while they ate the pudding. The military uniform and the Christmas Tree, each symbolic of a mighty dynamic: the one a symbol of patriotism and power, suspicion and fear; the other an evidence of good faith and fairness; the one a symbol of war, the other a symbol of peace and good will. And when the last flickering light of the last little candle on the tree went out, and the black night grew blacker still, the battles' roar was on again. Yet, for the moment to honor the Christ-Child, the Prince of Peace, men had paused in killing, an incident we long for and pray divinely prophetic of the day and hour.

*When the war drums throb no longer  
And the battle flags are furled  
In the Parliament of man,  
the Federation of the world.*

## CHRISTIAN EDUCATION

What kind of gift was the Lord Christ? Surely, when He came to us, *He was an unmerited gift*. Those who received Him that night were in themselves not worthy of this divine attention. Isaiah, who said that 'Unto Us a Son is Given,' also had said about all of us "that we are an unclean thing and our righteousness is as filthy rags." This gift on Christmas night did not come to a group of friends who were well disposed. Nor was there a nation of loving people to welcome Him. He was given to a people whose hearts were in rebellion. Grasp the thought that we hated God and opposed Him, and the value of the gift and the giving becomes all the greater.

*He was a voluntary gift*. Much of the social order is based on the principle that when we give to others others will give to us. But God gave His gift of His own free will, and with no expectation of a return. Basically, that is pure love — when one gives out of great concern for the needs of others without the thought of a return. In this manner God gave His Son. Christ Himself re-emphasized the manner of voluntary giving, when He said, as He approached the Cross, "I lay down my life, I lay it down of Myself." And the Apostle Paul adds an often voiced refrain, "He gave Himself for our sins, that He might redeem us from our iniquity." On this Christmas think of this utter devotion of Jesus to us who are unworthy. Such unselfish sacrifice must secure the consideration of us all.

Let me also say that *He was a precious gift*. He was the "Only Begotten Son. The Apostle said that He was a gift *Unspeakable*. This means that Paul found Him beyond the power of language to describe. Isaiah had tried it, and Handel, as I said quotes him, calling Jesus: "Wonderful, Counsellor, Almighty God, the Prince of Peace." Peter said that "unto you therefore who believe He is precious." And John out there in the quarry mine on Patmos had a vision, and called this Son "the bright and morning Star, The Rose of Sharon, The Lily of the Valley, the Chief Among Ten Thousand, the Altogether Lovely."

## UNTO US A SON

**A** Grand Rapids Poet, Mina R. Verseput, has written

*How sweetly chime the Christmas bells  
Across the frosty air.  
Their toll is heard throughout the earth  
As tidings, good, they bear.*

*How lovely in the still night  
The Star in brilliance shines.  
Around the crib in Bethlehem,  
God's tender love entwines.*

*How peaceful is the shepherd scene,  
Their flocks all feeding near.  
Their hearts are overcome with joy  
Through angel voice so clear.*

*How humbly Christ to earth is brought,  
Nor seeking pomp, nor fame.  
The lowliest heritage His to bear;  
Though great immortal Name.*

*How sweet the chiming of the bells.  
The greatest story told  
Is now sent forth across the air.  
Oh come, this Child behold!*

And surely *He was a costly gift*. Think of Abraham preparing to offer his son, Isaac! Read of Jephtha preparing to give his only daughter! Count your own heart beats as you send your son away in this hour of our national emergency! And then think of God sending His only Begotten Son. We need to remember, as Paul says, "that He was sent to be sin for us, He who knew no sin. Recall this Christmas that Isaiah had already said that "He hath borne our griefs and carried our sorrows." Think of the sacrifice this gift cost! What a missionary gift He was. Remember how perfect and complete is this gift for every soul! In our receiving and giving this Christmas, we must not forget what it cost God to give.

It must also be added that *He was a gift of love*. "God so loved the world that He gave . . ." What an impact that must have made upon the heart of Nicodemus, the master in Israel, there at twelve o'clock at night as the young Teacher, Jesus, spoke to the old Professor of Theology among his people. Who of us can measure that love? It is boundless and almost past un-

## CHRISTIAN EDUCATION

derstanding, but Christ died to demonstrate and prove it. Men often think of God as a stern Judge, for His justice must prevail. But this gift of Christmas day serves to tell us that

"The quality of mercy is not strained  
It droppeth as a gentle rain from Heaven  
Upon the place beneath".

The gift of Christ tells us that "mercy tempers justice." God loved and He gave. Let us get to know Him better who is this gift of love. For "the gift of God is eternal life" and "he that believeth on the Son hath everlasting life." "I am come that ye might have life," he said.

**L**et me also say something about the birth of this Babe of Bethlehem. It is often said that the birth of a baby changes everything. In a family the center of gravity is shifted when the baby comes. Everything is different. So it was when Jesus came. When He came voices from afar made clear prophetic meanings that had been hidden. Music sung by angels came to the ears of men. The chimes of the world were set in another key.

It is also often said that life is a mystery. Likely it is. Thus when a new babe is born, another mystery is added. But there is also a new power. No matter how humble the parentage, the world cannot be the same again because of this new baby. The world must realign itself; history must start all over again. What a change in the history of the world when this Son was born!

When this Son was born ancient and forgotten prophecies were dusted off. Once more men read the old Scriptures to discover that His birth had been announced from the beginning of recorded history. In a few years this Babe becomes a questioner. Even teachers and doctors were astonished at both his questions and his answers. A few more years and revolt comes, a revolution in current religious thinking: "Ye have heard it said of old time, but I say unto you . . ." He said.

This Baby comes and the Sanhedrin meets in extraordinary session. An irritated king, deeply submerged in the political intrigue of his day, excitedly calls his counsellors at the mention of

## UNTO US A SON

the new-born King. New laws are made and blood flows as other children die, that this child, too, might die. But it was too early. The wisdom of God's plan of redemptive love must first be demonstrated by a life and a ministry and then the Cross for the healing of the nations.

When this Son was born learning revised her text-books; historians dipped their pens and began all over again; old-time politicians found themselves out of date; old-time religious men went about hopelessly blinded in the radiance of a new light. For the Son was born, a new Babe, the most important personage in the whole world. One still hears of the old German Professor who, instead of having his pupils bow to him when he entered the classroom, always lifted his hat and bowed to his pupils. For in the pupils, not the Professor, was tomorrow and all the future.

It is often said that a baby comes without an introduction and with no credentials. So He too came, a stranger in a strange inn. His bed was made with strange bed fellows and the House of Bread gave Him no hospitality. He was prayed for and longed for and planned for. But when He came Bethlehem was crowded, Nazareth soon ordered Him to move, with stones, and Jerusalem was to toss his wounded body outside the city walls, in a place of thieves and criminals. He came unto His own and His own received Him not.

Yet anew, today, Unto Us a child is born, unto us a Son is given. Unto you, me, us. He is Our Baby. Jesus must be the Child of our home. Unless we can feel the responsibility of Fatherhood and Motherhood to Him, a sense of sisterhood and brotherhood, we cannot sympathize with His task, we cannot follow Him through the years of service — growing, succeeding, failing, hungry, eating, sleeping, weeping, working, praying, dying . . . and rising again.

Truly Christ is the gift that meets our needs. This Christmas, more than ever before the emphasis in the giving of gifts, is upon useful and needed gifts. So this Son meets our needs for time and eternity. All blessings are in Him.

We must feel with the Father when He said, "This is My be-



## CHRISTIAN EDUCATION

loved Son in whom I am well pleased. That is what Isaiah felt when he said, "Unto us a Child is Born, Unto us a Son is given . . ." He is yours, mine, ours. . . .

---

## WHEN CHRIST CAME

Christ did not come to a world that stretched out welcoming arms to receive him. From the time of his first appearing to the present day the powers of darkness have thirsted to destroy him. By cunning snares, by ruthless persecution, by open or secret attack, every effort which diabolical ingenuity could devise has been made to overthrow the Church of Christ.—DONALD DAVIDSON.

---

## THE OLDEST CHRISTMAS HYMN

The oldest Christmas hymn is the song sung by the angels at the birth of Christ: *Glory to God in the highest*. Jeremy Taylor says of it:

As soon as the blessed choristers had sung their Christmas carol and taught the Church a hymn to be put into her offices forever on the anniversary of this festivity, the angels returned to heaven.

# Sophists, Sophomores and Sophisticates

ADDISON H. LEITCH

Dean and Professor of Theology

The Pittsburgh-Xenia Theological Seminary, Pittsburgh, Pa.

Parts of this material have been used in a pamphlet published by the United Presbyterian Board of Christian Education and in the GOING TO COLLEGE HANDBOOK of the Southern Presbyterian Church.

I find myself faced this evening with an impossible task. Your chairman has suggested that I give something suitable for a Sabbath evening, something interesting enough for a dinner, and something educational enough for this distinguished gathering. I find it quite impossible as a United Presbyterian to make it interesting and, at the same time, suitable for the Sabbath, and I suppose that no one here can make a speech interesting and, at the same time, educational. However, this is a task assigned me, and to this task I now set myself.

My subject is Sophists, Sophomores and Sophisticates, and as you can see, all these words are rooted in the Greek word for wisdom, "sophia," which means wisdom. I am presuming — and perhaps it is a presumption — that all of us are interested in wisdom and the application of wisdom to our curricula and to the students who come under our direction.

The first of these words — sophists — has a long and interesting history. As you may know the Greeks who began what we call Western thinking concerned themselves with the largest questions that a man could face, and the largest question of all was this, "What is the nature of ultimate reality?" What is the first cause, what is the indivisible from which all other things come? In this world of change and illusion, does anything abide? Having set themselves to this investigation, they came up with several interesting answers. There were those who

---

(A talk given at the dinner of the presidents and deans of church colleges in Washington, D. C., January 6, 1952).

## CHRISTIAN EDUCATION

thought that ultimate reality, that from which everything else comes, must be water, for water has in it the characteristics of all reality; water is solid, liquid or gas. All living things need water for their existence, and there is more water on the earth than any other one substance. Another thinker suggested that the ultimate reality is fire, because fire has the interesting characteristic of being in one position and yet constantly changing, thus answering that age-long question of being and becoming. Others suggested that there were perhaps four basic realities, — air, water, fire and earth. Another thinker even came up with an atomic theory that all reality is simply bits of matter falling through space and that these bits of matter unite and disunite. Thus we have the flux and flow in all existence.

It is not surprising when these great thinkers had set for themselves this great question that they came up with many answers. It is also not surprising that those who heard these answers felt as many of us feel in like experiences that if the doctors disagree, what can the ordinary man conclude. And so there came a shift in thinking in the history of Greece from a concern with these large problems to a concern with those problems which lie immediately at hand. If the questions and answers of the philosophers are too nebulous, too other-worldly, perhaps we can solve our problems best by giving attention to those things which are immediately in front of us. So there was increasingly an interest in the affairs of everyday life, and the best thinkers were those who could best teach others how to deal with daily problems. In the peculiar situation of the Greek city state, there were those who set themselves up as teachers for others who wanted to make good in the society of the day, and to make good in that day meant that one had to be able to stand up and speak for himself, either in the political arena, or in the legal profession. The man who was to succeed had to succeed by his ability to sell himself and his cause. We in this day surely understand that. Teachers were not concerned so much with ultimates, with the absolutes such as goodness, beauty and truth, but rather with the application of truth to the affairs of the day,

## SOPHISTS, SOPHOMORES AND SOPHISTICATES

and they were not so much concerned that this should be an honest application as they were that there should be means discovered by which a man could find out how to do a thing in a certain way, without regard to truth or any other ultimate; the big thing now was whether a man could make good. Honesty became a policy, and it was not so much a question about truth or goodness as it was a question of how and why a man might do or say things to make good. For example, a lawyer did not have to be right, but he needed to know how to make his cause appear to be right. A salesman's product did not have to be sound, but he had to think of some way to sell his product as if it were sound. The teachers who taught these men how to make good in their particular society were called sophists, and wisdom was a kind of worldly wisdom having to do with immediate causes and effects and ways of making good. The emphasis was not on truth or ultimate reality, but on methods for immediate success.

Interestingly enough, in the processes and history of human thought, when men asked the big questions and sought the final answers, they were big men, and these were big periods in history. When men were satisfied with little questions and the little immediate answers, the men themselves became small minded, and these are low points in the history of man. And all this is by way of raising the question, what is the characteristic of our own day with regard to the search for ultimate truth, as against our emphasis on immediate and easy success? And more to the point in this gathering, what is the emphasis of our education? Sophistry has had a bad name in the history of thought. Is our own day marked by sophistry, and are we educating young men and young women to succeed in such a way? Is this a day of small questions and small answers and are we developing small minded people?

If our advertisers understand our desires and our tastes, and if they are willing to spend, as they do spend, a fortune in appealing to our real desires, what can we learn from what they have to say? As I drive into my teaching task every morning, I listen to the car radio, and usually listen to the same program.

## CHRISTIAN EDUCATION

It is definitely light-weight; interspersed with the music and the comments are brief one-minute advertisements. One of these appeals particularly to me. It is an "ad" for a pill which is said to help a man with "nagging backache." A touching story is told of a man who is unable to do his work because of a nagging backache. He is then advised to try these little pills; a voice of authority breaks through saying, "Good advice." But it is what follows in the "ad" which appeals to me, for this voice of authority then assures us, "doctors agree that our kidneys play a vital function in our health." I surely believe that this by itself is a sound statement, but before the advertising is finished we are given the impression that whereas our kidneys play a vital function in our health, these pills in turn will do something about our kidneys, and they in turn will cure the nagging backache. The advertiser never said so. He could never be sued for not telling the truth. At the same time he was not concerned with the truth, if as Gladstone said, "A lie is the attempt to deceive." He is out to deceive us, not by telling us the truth about his product, but by getting us to reach our own conclusions by our own faulty reasoning, into which faulty reasoning he has now led us. Or take another example: in the street cars of Pittsburgh they have car cards advertising a wide variety of products, and these themselves are worth some study if you have nothing else to do when you are on a street car. There is one card advertising a man who wants to help me grow hair on the top of my head. In the course of his advertising he says, "Growing hair is routine practice with Dr. Blank." It so happens that growing hair is routine practice with me also, but this does not prove that I can grow hair on your head, yet the impression of the car card is that this man can do this sort of thing for me.

Multiply these examples over and over again. Listen to your radio, watch television. Analyze how the legal profession has protected the advertisers so they cannot be sued or even condemned for an untruth, and yet how smoothly they are making good in the sale of their products, in the most sophistical fashion.

Now the question is what are the attitudes and the outlooks

## SOPHISTS, SOPHOMORES AND SOPHISTICATES

of your own campus? Who are the men who make good? What are the methods by which they make good? What are the standards that count? What undergirds and motivates the curriculum? What undergirds and motivates the specific subjects within the curriculum? Is there a search for truth, or are there short-cuts? What ambitions are held before students, not only in student activities, but as the goal of their student life? Are we caught ourselves, and are we involving others in a day in which sophists, teachers of half truths, men of mediocre attainment, light-weight ambitions and philosophical relativisms are the order of the day? What is the highest wisdom on our college campus? Is it after all a repetition of ancient sophistries?

There is another kind of wisdom, this time bound up in our word "sophomore." Many of you who have been engaged in college work as I have been, have pondered the sophomore mind. Every young person seems to go through this stage of growth, marked as I believe by two characteristics: the ability to analyze and the desire to criticise. Analysis and criticism are the marks of the sophomore mind wherever you find it. Some parents and some educators are terrified by the processes by which young people go through this sophomore period. However, it is a normal phase. There must be a time when a young person breaks away from parental authority and goes on his own. This can lead to tragedy; it also leads to maturity. A part of his growth must be analysis and criticism. He must re-analyze what he has been given to believe, and these beliefs must be open to his criticism — harsh criticism, as so many of us know. But this is not the end of the educative process and we have failed in what we have set ourselves to do unless this analysis and criticism lead eventually to synthesis. There must be some center around which the student can build this new life and thought. Here it seems to me we have been woefully negligent. As professors what do we profess — about ultimate truth, about the values which endure? Are these always subject to analysis and criticism? Is there no center of synthesis, no integrating principle, is there no core? The tragedy comes when a young person never outgrows his analy-

tical and critical mind. I find myself in so-called mature groups now in which criticism and analysis are the characteristics of their thinking. There is something wrong with the church, there is something wrong with the school, there is something wrong with the government, there is always something wrong with something. The question is, how can we right it? The world is crying for young men and women who have been trained in our colleges to set the world right. How can they set the world right unless they know what the right is? The question then is, do we understand that there must be goals, do we understand that there must be truths, are we leading our students past their sophomore attitudes towards the attitudes of true maturity? Only if they have these ultimates have they hope for integration, and only with integration can come strength and peace.

There is another kind of wisdom. We use the word "sophistication." Everyone, it seems, wants to be a sophisticate, and here again our slick paper magazines can tell us what our deepest desires are, what the mark is of sophistication, and we see clothes, gestures, postures, the emphasis on cleverness, running through all that is said on sophistication. A girl learns to be sophisticated by walking with a book on her head; a man is sophisticated if he can walk into a room full of people and not notice that others are there. There is something to being "in the know" and a person is "wise" on our college campus if he is "in the know" and generally what we mean by being "in the know" is whether we have experimented with or participated in those things which are around the edges of what we call "decent living." It is a kind of snob appeal, and we find it a ground for constant appeal. In education we ourselves are tempted in the same direction. "Sophistication" can be a good word, but what about the kind of sophistication which interests us. There are styles in education also; we can be called away to false gods, false ideals, or indeed false standards in which there is no ideal. And yet there is something good in this word "sophistication," as there is certainly some fundamental good throughout all I have said in the word "wisdom." What is that good?



## SOPHISTS, SOPHOMORES AND SOPHISTICATES

I had this brought home to me in a wonderful way, just after college, when I went out to teach as a short-term teacher in Egypt. I met two other college boys from two other institutions, and we had a day or so in New York together. Then because the Italian ship was crowded the authorities on the ship put us up in first class and we traveled as first class passengers all the way to Naples. We tried our best to look and act sophisticated, by which I mean we wore the right clothes and tried to say the right things. We were, indeed, the true sophisticates, and we condescended — and condescension is the correct word — we condescended to spend some time with two missionary families, also bound for the foreign field, but they, of course, were not sophisticated as were we, and in a sense interfered with our illusion concerning our own social standing. But it is interesting to note that the farther we traveled from New York, the more sophisticated they seemed. They were the ones who could order a meal for us in an Italian restaurant in Naples; they were the ones who knew how to hire a car for a trip to Vesuvius; they were the ones who took us through customs when we were met by the ruffians at the port in Alexandria; they were the ones who knew how to get us up to this mission in the interior where some, so-called, unsophisticated people about a hundred years ago had started a college by scrubbing out a stable. We discovered too that one of these missionaries had written a language for the first time in the history of a great people in the center of Africa, and was giving them light and truth. He looked very unsophisticated, but we began to wonder about Paul's question, where is the wise?

Here is the point of turning. In the first chapter of First Corinthians we have this long discussion between the foolishness of God and the wisdom of men on the part of one of the wisest men of all history, the Apostle Paul. Where is the wise? Where is the scribe? he said. Where is the disputer of this world? What in the last analysis is true wisdom? Has not God made foolish the wisdom of this world? Is not the foolishness of God

## CHRISTIAN EDUCATION

wiser than men, and what is the foolishness of God if it is not Jesus Christ crucified?

We call ourselves and our institutions Christian colleges. Is there a clue to true sophistication in the dictum of Paul that Christ crucified is the wisdom of God. Here is a clue to redemption and to life. Here, indeed, is a clue to the philosophy of history if we care to face it. What now can we say about our own sophistication? About the wisdom we are trying to teach our students? Have we made central in our whole educational process the fact that he that loseth his life shall find it? Do we really believe this, and is there any effort (although some failure I am sure) to make this the motivation of our college curriculum? Is this our ideal?

It will be apparent to us that if we can establish this center of true wisdom — the willingness to sacrifice, the giving of self, — we will have the solution to our other false wisdoms. In this kind of wisdom all sophistry must go. In this kind of wisdom there is a place for analysis and criticism, the marks of the sophomore mind, but the fact that we analyze and criticize will lay on us in this right kind of sophistication the demand to give ourselves to the solution of those problems which we have analyzed and criticised. In like fashion we are not so obscurantist that we are anxious to lay aside good living, clean living, fine clothes, the nice things of life, marks of times of the sophisticate, but these will all take their proper place in relationship, in an attitude toward life which is marked by the cross of Jesus Christ.

What kind of wisdom then shall it be? We have seen enough of sophistry, of sophomores, and of sophisticates in the popular sense. This is a day for a new sophistication; this is really the wave of the future; this is indeed what it has claimed to be — the hope of mankind. The extent to which education is in any way related to man's last final hope will be the extent to which we have tied our education to this philosophy of life. Hath God not made foolish the wisdom of this world? The foolishness of God is wiser than man. To this ideal let us attach ourselves, and make the discovery that in this wisdom is our strength.

# Religion and the Public Schools

JOHN Q. SCHISLER

Dr. Schisler is the Executive Secretary of the Division of the Local Church, Board of Education, The Methodist Church, Nashville, Tennessee.

The study of religion and education should be at the top or near the top of the agenda for groups of educators and churchmen in every part of the United States. Dr. L. P. Jacks has said, "if you want a man to think deeply and earnestly and with the fear of God upon him, set him thinking about education. He will soon find out, for example, that religion and education are not two things, but one thing; two only on the surface, but one in the ultimate foundations and the final aim."<sup>1</sup>

The importance of conferences between Protestant churchmen and public school officials is illustrated in a statement from Paul Blanshard in his latest book.

In one respect, these organizations (the Kremlin and the Vatican) occupy the same battlefield — the battlefield of education; and on that battlefield Democracy, Catholicism, and Communism are all engaged in a deadly struggle for the mind of the coming generations.

As the public school goes, so will go the future of democratic society. The Kremlin believes in partisan Communist education, and the Vatican believes in partisan Catholic education, and each is hostile to the non-partisan public school. Only a powerful and informed democracy can preserve the institution from impairment or ruin by these two hostile and competing organization.<sup>2</sup>

There is wide difference of opinion as to the nature of the problem and as to its solution. There is just as wide difference in practices which range all the way from the use of a syllabus in teaching religion in public school classes in a few cities to the

---

<sup>1</sup> Jacks, L. P., *A Living Universe*, Geo. H. Doran, 1924, p. 14.

<sup>2</sup> Blanshard, P., *Communism, Democracy and Catholic Power*, Beacon Press, 1951, p. 131.

## CHRISTIAN EDUCATION

antagonism to religion on the part of public school officials and teachers in other parts of the country. Religion and education stand on the highest level of the essential values in our American life. Not many would disagree with the estimate which Mr. Blandshard puts on education when he says:

Almost all Americans accept two basic traditions concerning the control of education—that the responsibility for control should rest with the local community, and that the schools should be free from sectarian strife. The experience of European countries with church-controlled education impressed our forefathers unfavorably. They decided that they should have a school system which represented all the people, which was paid for by all the people, and which was open to the children of all the people without discrimination. That decision was probably the most important decision ever made by Americans for American culture.<sup>3</sup>

As for religion, churchmen of every faith feel that it is the one element without which there can be no harmonious adjustment between individuals, groups, and nations and, therefore, its value is supreme.

With these generally accepted estimates of value which are placed on education and religion, it would seem that it ought to be a comparatively simple process, to "unite these two so long divided, knowledge and vital piety," to borrow words from John Wesley. But that it is not a simple problem, every group which has tackled it has discovered, sometimes to its dismay.

Why is it a difficult problem? There are several reasons.

I. We are a big nation made up of many groups, which vary widely in their theological, social, and cultural backgrounds. Here is a community which is predominantly third- and fourth-generation American and Protestant. Here is another in which there is a strong foreign element. Here is still another which is predominantly Catholic. There are, however, far fewer homogeneous communities in the United States today than there were at the turn of the century. For example, I taught in public schools in four different rural communities during a period of five years.

<sup>3</sup> *Ibid.*, p. 132.

## RELIGION AND THE PUBLIC SCHOOLS

At that time, those communities were so predominantly Methodist that I could have taught *The Discipline of The Methodist Church* in many classes without any criticism from the patrons of the schools. Today that could not possibly be done, because of the variety of denominations now existing in those communities. This is fairly representative of the mixing and mingling of peoples with varied religious and social backgrounds in all sections of the nation.

2. In the second place, religious leaders do not agree as to whether it is possible to teach religion in the public school. For the purpose of this discussion let us understand that by the term, "teach religion in the public school," we mean actually teaching religion by public school teachers in public school classes as a part of the curriculum.

There are public school teachers in widely separated communities in the United States who were brought up in the environment and under the tutelage of the church, in some instances Protestant and in other instances Catholic, who, having a vital faith and believing that religion should be taught, are actually proceeding to teach religion in the public schools in which they serve. Here is a very efficient and experienced teacher who supplements the public school curriculum at certain points with the curriculum of Christian education which is being used in the church schools of her community. She feels strongly that she is definitely teaching religion in the public school. There is another teacher in a junior high school whose group was assigned responsibility for the preparation of the program to be observed by the whole school during the Easter season. In the weeks spent in preparation of this program she directed the reading of her group in the Bible and in other Christian education literature, and definitely felt that she successfully took advantage of an opportunity to teach religion. Here is a public school principal who was honored by the International Council of Religious Education in recent years with the Russell Colgate citation for distinguished service in religious education, who became so much interested in teaching religious education in the public school of which he was

## CHRISTIAN EDUCATION

the principal that he prepared a syllabus for the use of his teachers during school hours in the school building. It was definitely in the evangelical tradition. Doubtless there are other numerous illustrations of the ways, particularly informal ways, in which public school teachers have taught religion in their classes.

President Henry Pitney Van Dusen of Union Theological Seminary has a new book, *God in Education* (Harper), in which he strongly supports the position that religion should be taught in state institutions (he deals largely with institutions of higher learning) and he cites quite an interesting number of state schools in which it is being done.

The attitude of the Division of Christian Education of the National Council of Churches in this regard is set forth in the following statement:

Our churches have the right to expect that our public schools disavow materialistic, secularistic and humanistic views of education and teach "belief in God as the Source of all spiritual values and material goods, the Determiner of the destinies of nations, and the loving Father of mankind." . . . We expect that the schools will expose our children to this point of view. We go further in our expectations. As far as the school can, in view of the religious diversity of our people, judicial opinions, and our American traditions, we expect it to teach this common religious tradition as the only adequate basis for the life of the school and the personal lives of teachers, students and citizens in a free and responsible democracy.<sup>4</sup>

Prior to the Supreme Court's decision in the *McCormack* case, religion was being taught on released time in 708 public school systems in the country. In fifteen per cent of these, classes were meeting in public school buildings.

On the other hand, there is certainly a commanding body of opinion which holds that religion cannot be taught in the public schools.

1. First, there are those who say that religion cannot be

---

<sup>4</sup> Statement by the Department of Weekday Religious Education of the National Council.

## RELIGION AND THE PUBLIC SCHOOLS

taught in the public schools because the public school is a godless institution. To put it differently, the public school has become completely secularized and religion cannot be taught in such an institution.

The National Association of Evangelicals set up a committee to study the philosophy and practice of Christian education. The report of this committee has been published in a volume entitled *Christian Education in a Democracy*, under the editorship of Dr. Frank E. Gaebelin, who was chairman of the committee. The whole drift of the argument which this committee sets forth is that the process of secularization of American public schools has gone so far that the churches cannot look to them as teachers of religion but must depend upon the church and the home.

To quote:

Why have the public schools failed in the development of moral character? They have failed because there has been ruled out of them the only dynamic able to produce character enough to weather an ethical climate where the winds blow in the direction of moral short cuts and easy self-indulgence. From trying to "make God an elective subject" public education has now been brought to the pass of refusing God even so much as elective status.<sup>5</sup>

Many statements by representatives of the Roman Catholic Hierarchy could be quoted in which they argue for the necessity of the parochial school on the ground that the public school is a "godless" institution.

2. Then there are those who claim that religion cannot be taught in the public schools because of the nature of religion. For example, Rabbi Freehof says in the July-August 1948 issue of *Religious Education*: "It is humanly impossible to teach religion-as-such . . . All religious instruction is bound to be sectarian. This is psychologically inevitable whatever be deemed philosophically possible."<sup>6</sup>

---

<sup>5</sup> Chas. Scribner's Sons, 1951, p. 5.

<sup>6</sup> "Religion in the Public Schools."



## CHRISTIAN EDUCATION

More than a generation ago Dr. H. H. Horne said in his *Psychological Principles of Education*,<sup>7</sup> "To reduce religion to its lowest terms and to teach the residuum as religion will satisfy no religious man and no religious sect."

Dr. Gaebelein, to whom I have already referred, says: "Religion taught on the basis of common elements reached by striking out all differences in creeds might satisfy the more liberal religionists and be tolerated by some secularists, but to the evangelical Christian it would be not only inadequate but also repugnant."<sup>8</sup>

Then there are those who do not believe that religion can be taught in the public schools by reason of the fundamental doctrine of the separation of church and state. Gaebelein proceeds step by step through a series of arguments which are summarized in statements of what he calls five basic principles. But all his argument is given in miniature in this statement: "Under a democratic state even a nation traditionally Christian cannot commit the responsibility for religious instruction to the public schools if the democratic guarantee of full religious freedom is to be maintained inviolate by the separation of church and state."<sup>9</sup> Of course Dr. Gaebelein and his committee had no authority to speak for a denomination outside the orbit of the Association of Evangelicals, but it is a fact that the statement just quoted represents the fundamental position of the second largest Protestant denomination in America — namely, the Southern Baptist Convention.

One may well ask whether this lack of understanding and agreement as to the nature and solution of the problem of religion and education has any bearing on the low estate of our moral convictions and practices. The church must carry its share of responsibility, and the public school is not innocent in this regard. Dr. Howard G. Spaulding of Mount Vernon, New York,

---

<sup>7</sup> The Macmillan Company, 1906, p. 386.

<sup>8</sup> *Op. cit.*, p. 81.

<sup>9</sup> *Ibid.*, p. 91.

## RELIGION AND THE PUBLIC SCHOOLS

writing a leading article in *School and Society* on "Education and the Crisis in Character," after mentioning the slump in national morality as shown by the breakdown in marriage, towering liquor bills, dishonest citizenship, and the callousness of both workers and employees as to the rights of their fellow citizens, says: "We who teach must view these evidences of the lack of character with special concern. These adults who wreck homes, seek wealth by dishonest means and violate all the laws of God and man, are our former pupils. In part, we made them what they are. We believe in the power of education, yet clearly that power has not been great enough to build a morally sound nation."<sup>10</sup>

When asked why a nation such as Germany, with its long Christian tradition and with its contribution of Christian leadership in the past, should turn to outright paganism, Emil Brunner, the Swiss theologian, said:

Ah, there is where you make your mistake. The paganism of Germany was not a sudden thing. For over half a century God and religion had been gradually disappearing from the schools of Germany. Education has become secular. A generation has arisen which acknowledges no God, and no longer regards those basic moral sanctions which are the safeguard of national and international humanity and decency. That is why the churches of Germany are empty and the nation has turned its face toward the darkness in the wake of Adolf Hitler.<sup>11</sup>

### THE WAY AHEAD—WHAT IT IS NOT

Thus it will be seen that our counsel is divided as to whether religion can be taught in the public schools. While there is in the aggregate a large number of public school teachers who are actually teaching religion in their schools, their number is small compared to the whole, and each of them is an isolated unit performing as an individual. Under present conditions there seems to be no way to correlate, systematize, and organize their efforts

<sup>10</sup> *School and Society*, March, 1947.

<sup>11</sup> From an address before the Presbyterian U.S.A. Synod of Virginia, 1941.

## CHRISTIAN EDUCATION

and practices. The National Council statement which I quoted above uses a clause that reveals the weakness of the Council's argument. The clause is: "As far as the school can, in view of the religious diversity of our people, judicial opinions, and our American traditions, we expect it to teach this common religious tradition as the only adequate basis for the life of the school and the personal lives of teachers, students, and citizens in a free and responsible democracy." When one takes due account of the religious diversity of our people, judicial opinions, and our American traditions, he practically admits that what the Council proclaims ought to be done, actually cannot now be done. The weight of judgment, it seems to me, is now clearly against the hope that religious instruction which would be satisfactory to churchmen generally can be carried on in public schools.

Does that mean that we agree with those who say the public school is a godless institution? Does it mean that the situation is hopeless? Just what is the way ahead?

1. First, the right way ahead for Protestants is not to be led astray by the cry that the public schools are godless. Some leading churchmen, lay and clerical, have fallen in with this chorus and insist that the public schools are unfit institutions for the teaching of religion. On the attitude of the church toward the public school, the Board of Education of The Methodist Church has spoken in the following words:

We recognize the public school as the primary agency through which our society attempts to open up its culture to youth and to train them in its ideals and ways of living. We, as Protestants, are committed to the public schools as the most effective means of providing common education for all our children. Opponents of the public school system denounce the public schools as "godless" while at the same time legal restrictions are placed upon the recognition of religion in the schools. The time has evidently come for the friends of the public schools to stand up and be counted, to speak up and be heard. As a friend of public education this board proclaims anew its belief in the American public school system, and its desire to cooperate with educational leaders in

## RELIGION AND THE PUBLIC SCHOOLS

achieving the highest functioning of this system in terms of the intellectual and moral development of the pupils and the enrichment of the national life.<sup>12</sup>

2. Second, the right way ahead for Protestants is not to establish parochial schools.

The United States Census Bureau has reported that one out of every eight students of elementary school age in the United States attends a parochial or private school, and one out of every twelve high-school students attends a nonpublic school. Most of these pupils who attend private and parochial schools are Roman Catholics. A considerable number are Lutherans.

Other Protestants are also being encouraged to inaugurate an ambitious program of parochial schools. In the January 15, 1950, issue of the *New York Times*, Preston King Sheldon described what he called "a new type of Protestant Day School that provides studies comparable to those in the public schools and adds instruction in the principles of Christianity." Mr. Sheldon says that these schools are increasing in number, there now being 133 such schools in twenty-two states and several in Canada. This movement is being promoted by the National Union of Christian Schools. Their financial support comes from tuition and donations. There is another organization which is promoting Christian Day Schools. It is known as the National Association of Christian Schools. Both organizations have strong fundamentalist leanings. The Division of the Local Church of the Methodist Board of Education has been encouraged to promote Methodist parochial schools.

To my way of thinking, these movements are not in the best interest of religion or of education at the present time. In spite of the Supreme Court decision in the *McColum* case, the churches should not at this time be led into establishing parochial schools except for preschool (or nursery) children.

If the several denominations did succeed in establishing such schools it would mean the end of the public school, which is the greatest democratic institution in our national life. The denominations are not financially able to support efficient parochial schools.

<sup>12</sup> Minutes, Annual Meeting, Board of Education, 1948.

## CHRISTIAN EDUCATION

Even the strongest denominations would be called upon for a financial outlay far beyond anything they ever contemplated for religious education. Furthermore, a system of denominational parochial schools in this country would be a divisive element, tending to intensify the division of our society into sectarian groups at the very time when the great need in our world is for unity. Our society needs the cohesive influence of the public school.

In connection with the statement of conviction regarding the unwisdom of parochial schools, it should be said that the right of churches to establish such schools must be maintained. Any denomination which thinks that the best interest of its children can be served by a parochial school, must be protected in its freedom to establish such a school.

3. Third, the right way ahead is not to divide the public school funds with secular schools. One of the most exhaustive treatments of this issue which has come to my attention is *The American Tradition in Religion and Education*, by R. Freeman Butts. It provides necessary historical perspective for understanding this problem. It is clearly revealed that this issue has long plagued the members of the Congress and the Courts. It is evident to those who know this history that the fight to share the public school dollar with secular schools is as fierce today as at any time in the history of our nation.

The General Board of Education of The Methodist Church takes its stand in regard to this matter in the following statement:

The plight of the public schools becomes more serious by reason of the increased agitation for the diversion of public tax funds to the support of parochial schools. This agitation is not unrelated to the situation which resulted in the "New Jersey decision" of the United States Supreme Court.

Under the New Jersey law school boards are authorized to reimburse parents out of tax funds for car fare of children who attend parochial schools. This law was attacked as violating the principle of the separation of church and state. The United States Supreme Court, by a 5 to 4 decision, upheld the law on the ground that it was a public welfare measure, similar to po-

## RELIGION AND THE PUBLIC SCHOOLS

lice protection at street crossings, at the same time most strongly standing for the separation of church and state. The Board feels that this is another entering wedge for the support of sectarian schools from public funds and is a part of a never ending campaign by a powerful religious organization for complete support of such schools. These encroachments, we feel, should be resisted by all true friends of tax-supported free public schools. As money is diverted to the sectarian schools the public schools are weakened. If the wedge is driven deeper no one can imagine that other religious organizations will be content to sit passively by and let the funds be used by one church alone. One does not have to be a prophet to see that in a short time this process would destroy our American public school system and weaken the foundations of our national unity.<sup>13</sup>

### THE WAY AHEAD—WHAT IT IS

To speak positively now, the way ahead is one which must be characterized by courage, faith, tolerance, a cooperative spirit on the part of both churchmen and public school people, and action.

1. First, we must strengthen and extend the teaching of religion on released or dismissed time. The Supreme Court decision in the *McCormack* case does not prohibit the release of pupils for an agreed-upon time each week for the teaching of religion by the churches of the community in their own buildings by their own teachers with the use of their own facilities.

Churchmen and public school officials who were cooperating in week-day schools were stunned by the Supreme Court decision in the *McCormack* case. The decision itself and the opinions of some of the judges were confusing statements, and the confusion was increased by certain religious leaders who rushed into print with conflicting and discouraging pronouncements. Some communities discontinued weekday schools. As the meaning of the 'Su-

---

<sup>13</sup> *Ibid.*



## CHRISTIAN EDUCATION

preme Court decision slowly became clear, many communities moved ahead with their weekday schools. Confidence is now increased by the six-to-one decision of the Court of Appeals, New York State's highest tribunal, which upheld the constitutionality of New York City's released-time program under which children are excused to attend religious classes off school premises one hour a week. And on April 28, 1952, the New York Courts were Sustained by the United States Supreme Court.

There should be many conferences in the states, counties, and local communities in which thoughtful churchmen and public school leaders seriously consider together the ways and means of larger and better cooperation in weekday schools.

2. In the second place, the church should encourage and support the Christian public school teacher. A teacher with whom I conversed a few days ago asked seriously, "Does the church care about the moral and religious attitudes and practices of public school teachers?" A Christian public school teacher who is motivated by deep religious convictions will exemplify spiritual values and moral principles whether she has a class in religion or not. This is particularly true if she is a church-school teacher, regular in her attendance upon the worship services of her church, and an active participant in good causes in her community. She has a right to feel that she and the church school teacher are co-laborers seeking similar goals in terms of growing life. Therefore, she deserves and should have the encouragement of the church.

3. In the third place, Protestants must begin to exercise more influence against the secularization of public schools. It is not encouraging public schools to become sectarian when they are encouraged to throw off the bias against religion which characterizes a large percentage of them at the present time.

4. In the fourth place, Protestant churches must become more alert to the perils facing the public schools. These perils are of two kinds — mediocrity on the one hand, and the encroachments of the Roman Catholic hierarchy on the other.

The public schools in many communities have dropped below safe standards for public education in a democracy. Dr. Allan



V. Heely said in the *New York Times* some time ago, "The problem of American education is not to secure adequate financing, it is to set up a system of schools good enough to be worth financing."<sup>14</sup> At the same time, the Roman Catholic hierarchy is seeking in some communities to seize control of the public schools for its own purposes. In other communities it is seeking to lay its hands upon tax money for its parochial schools. Blanshard's chapter 7, "The Kremlin and the Vatican Versus the Public School," is "required" reading for Protestant pastors, public school officials, and school boards.

Protestant churches must recognize the public school as a responsibility. There are at least three practical ways in which this responsibility may be discharged. First, by encouraging the members of our churches to take a personal interest in the public schools. Second, by giving attention as citizens to the election of persons as members of school boards who have educational insight and high character. Third, by encouraging our finest young people to look upon teaching as a call to noble service of supreme importance to society and to democracy at home and around the world.

5. In the fifth place, local churches everywhere must be aroused to their need for the most effective and extensive program of religious teaching which they have ever had. Local churches should evaluate the use they are now making of the time which is available to them outside of school hours for religious teaching. This means, specifically, that local churches should make an unusual effort to do the best job possible in teaching religion in the Sunday school. The best time now available to the churches in most communities for teaching religion is from nine-thirty to eleven o'clock on Sunday morning. Many churches are making better use of Sunday evening. The churches should make such good use of Sunday morning and evening that other agencies will not venture to encroach upon it.

A problem which is disturbing leaders in local churches is

---

<sup>14</sup> Feb. 16, 1945.

## CHRISTIAN EDUCATION

the excessive time demand which the public schools are making upon the children and youth. A field worker from the staff of one of the National Boards of Education participated recently in a series of meetings in the following five communities in the State of Washington: Prosser, Walla Walla, Spokane, Wenatchee, and Seattle. She says: "A major problem raised in all the meetings of local church workers was the way the public schools are usurping practically all the evenings as well as the daytime of the youth. This was brought up in every meeting. Workers seemed to feel that the church was being driven into a little corner in its activities."

This situation is reported to us by field workers from many other sections of the United States. It should be possible for the churches of a community to have an understanding with public school people and leaders in other community agencies by which one or more evenings a week may be completely free for church meetings which can be used in the teaching of religion.

Other opportunities for teaching religion are being used by the churches and are well known to the workers in the field of Christian education — such as the vacation church school and camps. These must be strengthened and increased in number.

Churches must also encourage the teaching of religion in the home. Within recent years we have fallen into the erroneous idea that the school, the church, and the community can take care of the education of our children. The most effective agency for teaching religion still is the Christian home. Churches must therefore provide classes for parents which will give them definite training as teachers of their own children and it must establish closer working relationships between the home and the church.

---

Thanks to *Religion in Life*, Abingdon Cokesbury, Pres. Copyright 1951 by Pierce and Smith. By special permission of Dr. Schisler.

# The Index

Volume XXXV—1952

	<i>Page</i>
<b>BIBLE</b>	
Translations of the Bible .....	301
<b>CHRISTIAN HIGHER EDUCATION</b>	
The Commission on Higher Education .....	3
Religion in Higher Education .....	80
Can Higher Education Be Christian? .....	89
Higher Education .....	127
Christian Higher Education and Our Age .....	151
What Is a Christian College? .....	165
Is The Academic Clock Running Down? .....	208
Higher Education and Theological Education .....	229
The Christian and Higher Education .....	253
Crisis in Christian Higher Education .....	253
Why a "Christian Education?" .....	269
<b>CHRISTIAN COLLEGE DAY</b>	
Christian College Day at Westminster .....	16
<b>CHRISTIANITY</b>	
An Economist as a Christian .....	98
Religion in the Teaching of Astronomy .....	189
<b>CHRISTMAS</b>	
Handel's Messiah .....	294
The Christmas Baby Grew Up .....	308
Unto Us A Son .....	322
<b>THE CHURCH-RELATED COLLEGE</b>	
The Private College in Education .....	102
Accepting "Old Credits" .....	111
Raise the Academic Curtain! .....	123
What the Church Expects of Its Colleges .....	175

	<i>Page</i>
<b>COLLEGE CONVOCATION</b>	
Open Doors .....	21
Quo Vadis? .....	276
<b>COLLEGE FINANCES</b>	
Approaching Corporations for Support .....	36
<b>COLLEGE PRESIDENTS</b>	
The Pastor and His Educational Director .....	31
<b>COLLEGE STUDENTS</b>	
What American Students Need Most .....	161
College Students and Spiritual Guidance .....	313
Sophists and Sophomores .....	329
<b>COLLEGE TEACHER</b>	
Christian Vocation of the Teacher .....	140
Christian Vocation of the College Professor .....	197
<b>COUNSELING IN COLLEGE</b>	
A Counseling Program .....	66
Campus Religious Counseling .....	212
<b>EDUCATION</b>	
Blind Spot in American Education .....	58
Religion and the Public Schools .....	337
<b>FINANCES</b>	
College Public Relations and Finances .....	183
<b>MUSIC</b>	
The Gregorian Chant .....	286
Handel's Messiah .....	294
<b>RELIGIOUS EXPERIENCE</b>	
The Novel as A Religious Experience .....	44
<b>THEOLOGICAL EDUCATION</b>	
Higher Education and Theological Education .....	229

